The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXV.: WHOLE NUMBER, 1274.] NEW YORK, AUGUST 16, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:

Trinity Church—9 A. M. and 3 P. M.

Trinity Chapel—9 A. M. and 4 P. M.

St. Luke's Church—8½ A. M. and 5 P. M.

Church of the Nativity—9 A. M.

Church of the Annunciation—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

Church of the Transfiguration—8½ A. M. and 6 P. M.

Church of the Holy Apostles—9 A. M.

Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

St. Luke's Church, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

St. Mary's Church, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Trinity Church.—The following notice has just been issued:—

HOURS OF DIVINE SERVICE.

Sundays: Morning, half-past 10 o'clock. Afternoon, 4 o'clock.
(From November 1 to March 1, half-past 3 P. M.)
Other days: Daily—Morning, 9 o'clock. Afternoon, 3 o'clock.

⁎⁎ The Sextons will always be in attendance to conduct Strangers and others to seats.

The Holy Communion is administered on the First Sunday in each month, and on the great Festivals.

Baptism is administered at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

Any other Pastoral Service—Visitation of the Sick, Burial of the Dead, &c., will be cheerfully rendered by the Clergy, on application at the Church.

⁎⁎ Persons desirous of being considered as Parishioners, and receiving Pastoral Visits, whether permanent or temporary residents, are requested to leave their address with the Sexton, for the use of the Clergy.

CALENDAR.

	AUGUST.
19	Eleventh Sunday after Trinity.
24	St. Bartholomew the Apostle.
26	Twelfth Sunday after Trinity.
	SEPTEMBER.
2	Thirteenth Sunday after Trinity.
9	Fourteenth Sunday after Trinity.
16	Fifteenth Sunday after Trinity.
19	Ember Day.
21	St. Matthew, Apostle. Ember Day.
22	Ember Day.
23	Sixteenth Sunday after Trinity.
29	St. Michael and All Angels.
30	Seventeenth Sunday after Trinity.

THE CHURCH AT HOME.

New York.—The proceedings of the Board of the General Theological Seminary, at their stated annual meeting, have come to hand in published form. The Dean regrets being obliged to report but a small number of students in the Institute, these amounting to 45. He recognizes the importance of providing a truly pastoral head, "who shall feel the duty and obligation, and have also the right, untrammeled by any other pastoral authority, to train those committed to his charge, and, as his observation and knowledge may dictate, to encourage them or not in their preparation for the ministerial office." In defining the duties of the pastoral office, in respect to the Institution, and as comprehended in the office of Dean, he thus endeavours to justify the non-fulfilment of the obligations of his office, affording thereby an argument for the adoption of his proposition.

> But there is another duty incumbent on a Pastor, which, if fully exercised in all cases, might bring a Dean into collision with some Rectors, and it may be Standing Committees and Bishops. The Pastor is expected to recommend the Candidate for Holy Orders, as "worthy to be admitted thereto;" Canon XV. of 1832. I cannot pledge myself to do this for every student, whose testimonial of having properly attended to the prescribed course of study in the Seminary I may be fully authorized to sign. On the contrary, it may happen, that as Pastor, I should sometimes be obliged to discourage a student from taking upon him the Ministerial Office. This would not necessarily imply deficiency in his moral or religious character. It might be founded upon an apparent want of other essential qualifications. And I do not hesitate to say, that I am not stating a hypothetical case. But here, a Professor might readily fall into a mistake, as he cannot be supposed to know a young man so thoroughly as the "Minister of the Parish," who, for a course of years, has had him under his own inspection and spiritual training. Still the Seminary Pastor must act on his own conviction of duty, and this, as was before remarked, might bring him into unpleasant conflict of opinion with some of his brethren. In stating this difficulty, I have gone on the supposition, that by the phrase, "the pastoral care of the students," in the statute before referred to, the intention was to constitute the Dean *their sole Pastor*, a meaning which appears to be the only legitimate one.

The admission of "imperfectly prepared candidates" he treats as a question of expediency, remarking:

> If all such are rejected, the already painfully small number of Theological Students who enter the Seminary will be still further diminished; and, moreover, the rejected applicants will read in private, and be admitted most likely into the Ministry after a training vastly inferior to what, even with their inadequate preparation, they would get in our Institution. It is reasonable, therefore, that the Faculty should be willing to admit well recommended young men, even if their Greek knowledge is less perfect than might be insisted on. I submit this point to the wisdom of the Trustees, hoping that they may be able to adopt a course of action which shall lead to a fuller Greek preparation on the part of some of the candidates for admission; being well convinced that the more complete such preparation is, the more useful and facile will its subsequent instruction prove.

The other point submitted to the judgment of the Trustees regards the course of study itself. At present, it appears, "sufficient time for examining important theological points on critical and exegetical difficulties cannot be spared; and the consequence is, that the knowledge acquired is often meagre, while the intellectual powers have but little time to act upon the topic under examination." At the next annual meeting of the Board of Trustees, a committee of nine, who have the subject at present under consideration, will report the extent to which they judge the present prescribed course of study might be modified, and the way in which this is to be carried out. The next session of the Seminary will commence Oct. 1st.

Confirmation at West Point.—*Mr. Editor:*—On Saturday, the 11th inst., the Bishop held his visitation in the Church at this place. I shall not attempt to give an elaborate description of this very beautiful and interesting little church, its architectural proprieties and proportions, &c., &c., for two reasons:—I would only expose my ignorance of architecture in the attempt, neither do I think such a description would be particularly edifying to the mass of your readers. It might satisfy the curiosity of the few, at the expense of bewildering not a few more. So we will dismiss all that might be said between "corner" and "capstone," and which probably *was* said at the Consecration. Suffice it to say, that the Church of the Holy Innocents is, in its outward appearance, in beautiful keeping with the character of the surrounding country. Built of native granite, which abounds here, it looks as if it might have grown up out of the solid rock. This effect is much heightened by the fact that the cement used was mixed with a powder made from the same material. The view from Cozzens' Hotel (on the opposite side) is complete. It is a perfect picture, of which the church is by no means the least attractive feature. It is built with a square tower, in the top of which the bell swings. I think that the finest view is obtained from the north, as you approach it by the road. This takes in the east end, or what ought to be the chancel window, (for unfortunately the church has none at present,) and the tower. A majestic hickory, with its heavily draped foliage, finishes the scene. Mountains stretch away upward all round; and in the distance, northward, are the ruins of old Fort Putnam. So much for the outward. Inside, true taste and beauty are exhibited everywhere. The effect is devotional. You *feel* that you are in the House of God. Wherever you turn your eyes, whether to the crosses in the windows, with their appropriate mottoes, or to the great Altar Cross in front, to the texts inscribed upon the walls, or to the chancel arrangement, it is all the same. You are impressed with feelings suitable to worship.

The Service was at 5 P. M. Some half dozen Clergy assisted the Bishop, among whom were Rev. Messrs. Creighton, McVickar, Grigg, Livingston, with the Rector, Mr. Wells, formerly of Sing Sing. The Bishop's sermon was upon the trembling of Felix before the preaching of Paul. It was a very proper discourse, applying the lesson conveyed in the subsequent conduct of Felix to procrastinators in the present day. The chanting was simple and effective, but not well enough sustained. There were seven confirmed. The Bishop made them an impressive address. The church was pretty well filled, (it holds nearly two hundred,) as it usually is during the summer. Many attend from the hotel opposite. There are about forty regular communicants. The parish school is flourishing. The incubus of debt was thrown off by the result of a fair held during the presence of the Board of Visitors at the Point, which brought them about $700. The Bishop left immediately after Service. On Sunday we were favoured in the afternoon with an eloquent sermon by the Rev. Mr. Grigg, of Port Jervis. The subject was the true worship of God.

Yours, &c., ———.

Western New York.—The Bishop has formally pronounced the following Deposition from the Ministry of the Church of the Rev. J. S. Davenport, who has lately joined the religious Sect called "The Church under Apostles," or "Irvingites":—

> Whereas, John Sidney Davenport, a Presbyter of this Diocese, has confessed to me, in a personal interview, that he had received confirmation of orders from the Apostle of a religious body, (usually called the Irvingites,) which body is distinct from the Protestant Episcopal Church, attended their public worship, received their doctrines, had partaken of their ordinances and officiated in their services; but did decline and refuse to put these admissions in a written form as requested by me, and did also decline to avail himself of the provisions of Canon V. of 1850.
>
> And whereas, after giving him, the said John Sidney Davenport, the notice required by Canon II. of 1853, I did receive from him, the said John Sidney Davenport, a written communication signed by him, in which also, while acknowledging the receipt of the notice, and protesting against the Canon and all action under it, and while denying in words that he has abandoned the communion of the Protestant Episcopal Church or been formally admitted into any other religious body, he nevertheless admits and avows as follows, viz., That there is a religious body called "The Church under Apostles," (so called,) and that he is in connection with the same, and is in communion with the Apostles, (so called,) as a fourth order in the Church: That the communities gathered under the (so called) Apostles have a separate existence as a body distinct from other churches: That he, the said John Sidney Davenport, had some time since avowed his conviction that God had restored Apostles (so called) to the Church, and that these (new called Apostles) had received a power and authority higher than by the divine constitution belonged to Bishops: That a little more than a year ago one of the (so called) Apostles was in this land fulfilling his ministry: And that he, the said John Sidney Davenport, did go up to his place of ministry and did receive the laying on of his, the (so called) Apostle's hands: That at a later period, he, the said John Sidney Davenport, had gone to the (so called) Apostle and received from him confirmation of orders: That this confirmation of orders was to supply whatever was lacking through imperfection of the ordinances as they had been retained in the Church: That he, the said John Sidney Davenport, does acknowledge the (so called) Apostles as from God, had received the laying on of hands of one of them, and partaken in their communion and ministry: And that for the greater part of the last five years, he, the said John Sidney Davenport, had been a believer in this work of the ministry of the revived Apostles (so called.)
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> And whereas, the said religious body (usually called the Irvingites) is not in communion with the Protestant Episcopal Church; and by such confessed, avowed and admitted acts, proceedings and views, on the part of the said Presbyter, John Sidney Davenport, he, the said John Sidney Davenport, is held under Canon I. of 1853, *ipso facto*, deposed to all intents and purposes; and whereas, it is made my duty by Canon II. of 1853, to pronounce him so deposed, after three months notice, which notice has been given, and is acknowledged to have been received by the said Presbyter, John Sidney Davenport, on the twenty-sixth day of April last. Now, therefore, I do, on this sixth day of August, in the year eighteen hundred and fifty-five, in conformity to the Canon in such case provided, and with the consent of the Standing Committee of the Diocese, pronounce the said John Sidney Davenport deposed to all intents and purposes from the holy ministry of the Church: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
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> *W. N. Y., Geneva*, August 6th, 1855.
>
> William Heathcote DeLancey,
> Bishop of the Diocese of W. N. Y.
>
> In the presence of Kendrick Metcalf, Presbyter; W. H. A. Bissell, Presbyter.

Ohio.—The Bishop held an Ordination on the Eighth Sunday after Trinity, when he admitted to the Holy Order of Deacons Messrs. H. H. Morrell, John Hochuly, William F. Lloyd, and B. K. Maltby. The two former were graduates of the Theological Seminary. Mr. Maltby was formerly a Methodist clergyman, and Mr. Lloyd, a graduate of Dublin University, has pursued his theological studies in the neighbourhood of Cincinnati. The candidates were presented by the Rev. Dr. Smith. The sermon was preached by the Rev. Mr. Cracraft, of Illinois.

THE CHURCH ABROAD.

England.—The case of the Church of St. Paul, Knightsbridge, London, (formerly Mr. Bennett's,) which was occupying the Consistory Court at the date of our last advices, on what is technically called a business of granting a license or faculty to Mr. Westerton, "one of the Churchwardens of the District Chapelry of St. Paul's, Knightsbridge, for the removal from the chancel of the altar, or high altar, and altar-cloths now used for covering the same, together with the wooden cross elevated thereon and affixed thereto, as also the candlesticks, together with the credence table, and for substituting a decent and proper table for the administration of the Lord's Supper, and a decent cloth for the covering thereto, as by the laws, canons, and customs of the Church were prescribed." An answer to the act on petition alleged that the altar, or high altar, was, in fact, and according to the legal interpretation of the 82d Canon, as by law established, *mensa congrua et decens*, or a convenient and decent table, such as was required by law for the celebration of the Holy Communion. It denied that the wooden cross was inconsistent with or contrary to the laws, canons, customs, and constitutions of the Church. With reference to the credence table, it alleged that a small table was placed at the side of the chancel, such being necessary or convenient for the due celebration of the Communion, according to the rubrics of the Book of Common Prayer, and which, in the letter of the Bishop of London, was designated as an objectionable piece of church furniture. With regard to the candles and the two gilded candlesticks, it was averred that they were kept burning at all such times during the performance of Divine Service, or during the celebration of the Holy Communion, as the other lights throughout the church were kept burning, and at no other times. The altar or communion table, and the platform whereon the same was raised, the wooden cross attached thereto, the gilded candlesticks, and the credence table, were placed in the church as they now existed, and formed part of the furniture thereof at the time of its consecration by the Bishop. The Services in the church were at all times frequented by crowded and devout congregations resident within the district, whose religious feelings and wishes would be grievously violated by the removal or alteration of the articles of church furniture. An answer had been given in by Mr. Westerton, denying some of these allegations, and taking exceptions to others. Dr. Bayford was heard as counsel for the Churchwarden, and Dr. Phillimore, M. P., for the Incumbent. We shall probably have the decision by the next mail.

The Bishop of Brechin (Scotland) has been holding a Confirmation for the Archbishop of Canterbury, in the diocese of the latter. It is believed that, with the exception of one Confirmation held by the Bishop of Moray for the Bishop of Lichfield, this is the first time in which a Scottish prelate has thus officiated in the province of Canterbury, since the disestablishment of that Church.

The Rev. Mr. Layard, whom the Bishop of Exeter refused to institute to a benefice in his Diocese, owing to unsoundness of doctrine as to baptismal regeneration, has petitioned the House of Commons for redress—a body composed in great part of the Church's sworn enemies. He humbly prays the Honourable House "either to pass some such measure as above suggested, or to take such other steps as to their wisdom shall seem fit, to prevent the recurrence of this grievance of a Bishop thus ignoring the judicial decision of Her Majesty's Privy Council, and depriving both clergyman and patron of their respective legal rights in regard to presentation to benefices."

The Lord Bishop of Gloucester and Bristol has issued a pastoral letter to the Clergy of his Diocese, making a special appeal on behalf of the Diocesan Training College at Fishponds, founded for the purpose of supplying the two Dioceses of Gloucester and Bristol and of Oxford with schoolmistresses.

Lord Blandford has withdrawn the Episcopal and Capitular Estates Bill from the House of Lords, on account of the lateness of the session, with a half promise that Government will turn its attention to the subject.

The first stone of a new church, to be called St. Saviour's, has been laid in Haverstook Hill, in London, by the Rev. the Provost of Eton. The district that will be hereafter annexed to it is entirely the property of two ecclesiastical bodies, the Chapter of Westminster and the Fellows of Eton, the latter of whom have granted the site.

Another noble instance of the concern of country gentlemen to provide churches on their estates has occurred in Somersetshire. The Bishop of Bath and Wells has consecrated the new parish church of All Saints, Kingweston, Somersetshire, erected (mainly on the former site) at the sole expense of F. H. Dickinson, Esq., the patron and owner of the surrounding property, and within his grounds.

The Bristol papers announce the death of the Rev. Henry Watson Barnard, Canon of Wells and Vicar of St. Cuthbert, in that city, which took place at Malaga, from Cholera, on the 18th inst. The reverend gentleman was a little over 60.

Mr. Scott, of Cambridge, has been appointed to the Head Mastership of Westminster School, vice the Rev. Mr. Liddell, appointed to the Deanery of Christ Church, Oxford.

The eminent Church publishers, the Messrs. Rivington, announce a work by the late Lord Bishop of Lincoln, "Some Account of the External Government and Discipline of the Church of Christ during the First Three Centuries."

The question of a boundary wall in the burial-ground of Colchester, to divide the part intended for Dissenters from that for Churchmen, has been settled; the Dissenters give up their objection to the Churchmen's wall, on condition that they, too, shall have their wall, on the other side of the gravel walk which runs through the ground.

Nova Scotia.—We learn from the *Church Times* that Tuesday, October 11th, is appointed for the meeting of the Diocesan Assembly, to consider the Report of the Committee appointed at its last meeting to "prepare rules and regulations for the Church Assembly." The session may be continued from day to day at the pleasure of the Assembly.

THE WORLD AT HOME.

Yellow Fever in Virginia.—There [illegible] a severe outbreak of yellow fever at Portsmouth, Virginia. The victims are nearly all adults, while children appear to be less liable to take the disease. The deaths that have occurred are classified as follows:—Men, 29; women, 32; children, 5—Total, 66. Later accounts state that the fever was increasing to an alarming extent. Several physicians have died of it. There have been twenty deaths in Norfolk since Saturday, and seven in Portsmouth, and the inhabitants, seized with a panic, have left those places by thousands.

Riots at Louisville.—The fullest details yet presented in regard to the late riots at Louisville, attended by incendiarism, murder, and other atrocities, do not afford as yet any clearer view of the real origin of the commotion. Each party claims the opposite one to be the first aggressor, and Know-Nothings and Foreigners, with the worst prejudices excited, are engaged in bitter recriminations. Seeking to escape death from flames, it is affirmed that the wretched inhabitants of the tenements destroyed, only escaped from the flames and reached the street, to meet death in another form.

Street Improvements in New York.—The extension of trade and the need of further facilities for traffic is occasioning an improvement in the widening and extension of direct thoroughfares on an extended scale, one of the most remarkable illustrations of this being the widening of Walker street, which almost intersects our city, running from east to west. Canal street, which was antedated by a line of water communication between the East and North Rivers, and which is literally blocked up, will in all likelihood, and notwithstanding the opposition of property holders, be enlarged and extended, provision to that end having been made in an appropriation by the City Government. There are those who predict that when thus improved it will be the chief business street in the city, dividing financial operations with Wall street.

Governorship of Kansas.—Mr. Dawson having declined the appointment of Governor of Kansas, ex-Governor William Shannon, of Ohio, has been selected for the place. Mr. Shannon was a member of the last Congress, and voted for the Kansas-Nebraska bill.

Yellow Fever in New Orleans.—The yellow fever deaths from the Charity Hospital in New Orleans, during the past week, amounted to 125, and the number of cases cured to 109. An abatement of the disease, owing to a change in the weather, is looked for.

Broadway Omnibuses.—It appears that there have been forty-six omnibuses withdrawn from Broadway since last January. In compliance, therefore, with a numerously signed petition of citizens residing on the east side of the city, the Mayor has authorized Mr. Marshall, of the Avenue A line, to put on ten additional stages.

The Apple Crop.—We understand that the apple crop of the present season is turning out very abundant. In Western New York, farmers have commonly been obliged to prop up the limbs of the trees, on account of the quantity of fruit; and it is stated that on the Western Reserve, Ohio, farmers have made contracts to sell them on the trees, the buyers to pick them, at six to ten cents a bushel.

Manumission of Slaves.—The Cincinnati papers state that Mr. Nathaniel Haggatt arrived in that city on the 6th inst., from Tennessee, with seven slaves, which he immediately manumitted.

Mortality in New York.—The deaths in this city last week numbered 592, being 13 of an increase on the mortality of the week previous, viz.:—63 men, 60 women, 244 boys, and 225 girls. It will be observed that four-fifths of the deaths occurred among children.

Mortality in Brooklyn.—The total number of deaths in Brooklyn last week were 123, of which 73 were males, and 50 females. Of these, 101 were children and 22 adults. The principal causes of death were Cholera Infantum, Convulsions, and Marasmus.

Saratoga Springs.—It is stated that Saratoga has never been so thronged with visitors as during the last two weeks; and there is every reason to believe, that there will not be any material falling off in the number or character of the company during the next fortnight.

Extension of Chambers Street.—A proposition is before the Committee on Streets of the Board of Councilmen, to extend Chambers street from Chatham street in a straight line to James' slip.

New Hampshire Liquor Law.—The stringent Liquor Law passed by the late New Hampshire Legislature came into operation last Monday.

The U. S. Minister to England.—The Washington papers state that letters have been received from Mr. Buchanan, our Minister to England, which announce his intention to return home in the steamer of the 6th of October. He will be accompanied by J. Addison Thomas, the new Assistant Secretary of State.

American Ships.—Our Minister to England, in answer to a query respecting the carrying trade as affected by the European war, has replied as follows:—"I know of no law or treaty of the United States, rendering it penal for an American citizen to hire his vessel, now in Europe, as a *mere* transport to either of the belligerents engaged in the present war. While employed in this service, however, she would be liable to capture and condemnation by the opposite belligerent."

Wealth of New York City.—According to official assessment, the aggregate value of property in the city of New York last year was $462,285,790 72, of which amount $330,464,452 50 was real estate, and $131,721,338 22 personal property. For the present year the assessment shows a total of $486,998,278 13, of which $3,336,975,856 is real estate, and $150,022,412 13 personal property. Thus there has been an increase of $24,712,487.41, of which $6,411,413 is real estate, and $18,301,073 91 personal property.

THE WORLD ABROAD.

Great Britain.—Queen Victoria's visit to the Emperor and Empress of the French was looked forward to with much interest, and great preparations were making for the occasion.

The King of Belgium, and his son and daughter, the Count of Flanders and the Princess Charlotte of Belgium, had returned home, after visiting the Queen. Her Majesty and Prince Albert accompanied their royal guests as far as Portsmouth, whence they proceeded by rail to Dover, and thence by steamer to Ostend.

The speed of the Queen's new yacht was tried against that of the Fairy lately, in a run from Cowes to the Nab Light vessel, a distance of twelve miles. Her Majesty and Prince Albert, and the King of the Belgians, were on board the Fairy, and witnessed the trial. The Fairy was speedily distanced.

It is ascertained that the cost of acquiring sites and erecting new public offices in Downing street, London, will be upwards of half a million sterling.

An English commoner has just had a large accession of property through his wife. By the death of Mrs. Ferguson, in East Lothian, Lady Mary Christopher, or her husband, Mr. Christopher, M. P., in her right, will succeed to an estate, the rental of which was last year £38,000. Mr. Christopher has also in Lincolnshire estates to the value of £14,000 a year in right of his wife.

It appears that the new commander of the British army in the Crimea, General Simpson, is a native of Roxburghshire, and was, until lately, the proprietor of a pretty little estate called Teviotbank, near Hawick, as also was his father. His grandfather was minister of the parish of Wilton; his uncle was the colleague of the late Dr. Brunton, of Tron Church, Edinburgh. He is married to a daughter of the late Sir Robert Dundas, of Duneira; and the member of Parliament for Roxburghshire, A. Elliott Lockhart, Esq., of Borthwickbrae, is married to another.

The Arctic Committee has come to a determination to recommend that £5,000 should be given to Captain M'Clure.

The Government Education Bill for Scotland, which had so narrow an escape in the Commons, has been promptly and decisively rejected in the House of Lords, on the motion for its second reading.

The Marriage Law Amendment Bill, in the House of Commons, has been withdrawn for the present session, as it was certain that, owing to the late period of the session, and the rule laid down by the House of Lords as to the reception of bills from that House, there was no chance of the bill passing.

Mr. J. W. Lea, of the firm of Lea and Perrins, of Worcester, (the proprietors of the celebrated "Worcester Sauce,") it is stated is about to build, at a cost of £1,000, schools for the instruction of the youth of both sexes belonging to the parish of St. Nicholas, in that city.

It is stated that application has been made to the Queen in Council for a charter for a Bank of Egypt, to carry on business in Egypt and London.

The Bank of England have purchased for their West-end of London branch establishment, the mansion of the Marquis of Anglesea (Uxbridge House), in Burlington Gardens, Piccadilly, for about £45,000.

We find that though there was a large falling off in the emigration from Ireland to America last year, as compared with 1853, the remittances of money from America to Ireland showed a great increase. The total was £1,730,000 in 1854, or £300,000 more than in 1853.

In the House of Commons, Mr. H. Berkley has called upon the Government to introduce at once and get passed even this session, a bill to repeal the Sunday Beer Act, and substitute a law in conformity with the report of the select committee—viz., that public houses shall be open on Sundays from one to three, and from five to eleven.

The London papers announce the arrival in that city of Gen. Count Bamyski, a distinguished Polander, who came by special invitation of the Government. It is supposed that this visit has some reference to the affairs of Poland, which just now are under discussion in Ministerial circles.

Some excitement has been occasioned in Liverpool by the man calling himself "The Angel Gabriel," as a street-preacher. He had already created considerable uproar.

France.—The subscription for the loan was making great progress in the provincial towns as well as in Paris. It is said that about 4,000 people took up a position in the course of the previous night to obtain early admittance to the Treasury. The profits realised on the last two loans, and the abundance of money not employed, had doubtless had a great influence. According to appearances, the subscriptions would amount to three times the sum asked by the Government.

The palace of St. Cloud was being prepared for the reception of Queen Victoria, and the Empress was to superintend in person the last arrangements.

Austria.—The Government is making a reduction in the Austrian army occupying the Principalities, corresponding to that which has just taken place in Gallicia. The troops are embarked in steamers, and conveyed, some to Hungary and some to Vienna.

Prince Gortschakoff declared, before his departure, to Count Buol that Russia had not the slightest intention to operate in the Principalities. It is said the Prince made the remark that Russia had taken a different attitude, and was determined not to deviate from it.

Russia.—An Imperial ukase, dated Warsaw, July 23, prohibits Jews acquiring landed property and settling henceforth in the provinces of Tchernigov and Pultowa.

The Administrative Council of Poland is dissolved. In its stead Commissioners of the interior and for clerical and school affairs are to be appointed. They will be immediately under the Ministry at St. Petersburgh. During the continuance of the war, political misdemeanants are to be tried by courts-martial.

Sardinia.—In the midst of a storm of wind and rain, half the village of Chamouni, the point from which visitors usually commence their ascent of Mont Blanc, has been destroyed by fire, including the Hotels d'Angleterre, de Londres, and de la Coronne. This is a sad mishap for tourists, and will constitute a regretful association for those familiar with the picturesque appearance and home comfort of the Hotel d'Angleterre. The Hotel d'Union was barely saved by being saturated with water. The English chaplain at Chamouni has already commenced a subscription in aid of the sufferers, and has been joined by others in adopting means of immediate relief.

Cuba.—We learn from Havana, that the communication to the authorities—army, navy, and volunteers—of the vote of approval passed by the Spanish Cortes for their patriotic services in the late crisis of Cuba, has created an unbounded jubilation in the hearts of all so honoured. The Queen had also approved the measures adopted by the Captain General, in raising and equipping a body of two thousand free men of colour.

The War.—At the time of our preparing for press, we had no later news of the war than to the 31st ult.—three days later than that by the *Baltic*—which arrived here yesterday by a screw steamer of the Cunard Company, called the *Lebanon*. It appears that since the sailing of the *Baltic* nothing has occurred to alter the position of affairs. Indeed, the continued absence of news and the unsatisfactory condition of the Austra-Prussian and Germanic relations with the Western Powers gave a dull and heavy tone to everything. Another sortie of the Russians or of Mr. Roebuck was much wanted to relieve the tedium. Dispatches from the Crimea are to the 27th of July, and announce "nothing new."

Kansas.—Buffaloes in innumerable numbers are ranging over the prairies only fifteen miles west of Fort Riley in Kansas. With a spy-glass, from a hill, they can be seen grazing as far as the eye can reach. Settlers who had located in the vicinity with herds of cattle had been compelled to remove for the want of grass, which had been consumed by the animals.

There were printed last year at the mission press in Constantinople, 5,268,000 pages in the Armenian, Armeno-Turkish, Greek, and Hebrew-Spanish languages, of which 2,132,000 were of the Scriptures.

Christian Unity Destroyed by the Sects.

I deny that it is possible for inward unity to be sufficiently strong among Christians, to warrant our saying that the prayer of our Lord has been heard without *producing* an external unity also. No inward feeling of the heart can be very strong, without producing an effect upon the practice. "By this shall all men know that ye are my disciples, if ye have loved one another." (John xiii. 35.) Unless the love among Christians was to be an external and visible love, how was it to be perceived by all men?

Again, it is difficult to me to imagine, that the unity which we see to exist between different sects can be the unity which our Lord intended, when in the hour of the power of darkness He offered up His prayer for the safety of His redeemed; when He prayed that they all might be one, as He is with God the Father. Can the unity, which is visibly broken on the Lord's Day more than on any other day, be the unity required among those who are servants and soldiers of the same Lord? Can the unity which is visibly broken on the way to their Heavenly Father's house, be the unity required among those who, having received the same spirit of adoption, have been made brethren in Christ? So that those who have lived *together* during the six days of labour, united by the influence of the world, go *apart* on the seventh day to worship, and *separate* that they may celebrate the mystical bond of *union?* Then the unity of the *world* is more perfect than that which is required in the *Gospel*. The world can unite in spite of differences of dispositions and differences of ideas, because the children of this world can perceive that the cause which they have in hand is sufficient to make them put their differences aside, when they are occupied in it; and can it be that the Gospel requires less perfect unity than this; or is the cause which Christians have in hand of so small importance, that every difference is sufficient to divide them? God forbid that such should be the case: the Gospel does require a unity far, far more perfect than the world can bring about; but, alas! what our blessed Lord said of old has never ceased to be true, that "the children of this world *are* in their generation wiser than the children of light."

But to proceed. If we look into the Epistles of St. Paul, I think we can come to no other conclusion, that *he* (and he was inspired by the Holy Ghost) declares external unity to be necessary among Christians. In the first chapter of his First Epistle to the Corinthians, and at the tenth verse, he says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment; for it hath been declared unto me by them that are of the house of Chloe that there are contentions among you; and this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ: is Christ divided?"

Again, in the twelfth chapter of this same Epistle, he compares the Church to a body, in which every member has its part to perform in union with the others, (not separated from them,) thus showing us that the unity among Christians is to be like that among the several parts of the same body, (not the same part of several bodies.*) If, then, St. Paul meant by the simile of the body to show that the same kind of unity ought to exist among Christians that there is among the several parts of the same body, has he not given us to understand that the unity must be external; a unity in external action as well as a unity in inward peace?

But here it might be said by those who support the British and Foreign Bible Society, there *is* unity in external action, when those of different sects *join* to disseminate the word of God. To this I reply: Junction in some particular cause is not unity: there is junction between two hostile armies when they join to oppose a third equally hostile to both, but there is not unity; for when they are not opposed to their common foe, they are at war one with the other. There may be junction between those who are divided, so long as their opposition is in *abeyance;* there cannot be *unity* unless their opposition be *removed*.

But again, comparing these two passages from St. Paul's First Epistle to the Corinthians above referred to, we shall see that the simile of the body may be urged to prove another point; and that we are not stretching it too far when we affirm, that as one member cannot be separated from the body without losing its part in the life which quickens the whole body, so a Christian, while he continues a Christian, cannot in reality be separated from the Church; and there is no way of separating from the Church but by renouncing Christianity; for we see by the first passage referred to in chap. i., that one reason why St. Paul wrote this Epistle, was to heal certain schisms or divisions which had broken out in the Church at Corinth; and we also gather from that passage what was the nature of the schism. There were persons in the Church of Corinth who fancied they could separate themselves from the Church which St. Paul had founded there, and form another church, acknowledging Apollos or Cephas as their guide in doctrine, or claiming to be under Christ independent of His ministers on earth. "Every one saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Such persons St. Paul endeavours to convince by the simile of the body, (1 Cor. xii.) showing them that there was but one Christian community in the world, into which they had been received by baptism, and that they could no more separate themselves from this community *and yet remain Christians*, than the foot or the ear could separate themselves from the body, without losing their share in the *life* of the body. At the same time he supposes a rebellion on the part of some of the members of the body, such as the foot saying to the hand, "I am not of the body." Thus showing them, that by forming separate communities they did not cease to be members of that one community into which they had been received by baptism, but to be *sound* members of it, that they were not as they supposed separating themselves *from* the body, but causing divisions *in* it; for that "the body is *one*, and hath many members, and *all* the members of that *one* body, being many, are *one* body." (1 Cor. xii. 12.) Now, to apply this, I would ask, is not the state of the Church in England at present the exact counterpart with what we find to have been the state of the Church in Corinth, at the time when St. Paul wrote his first Epistle to them? Does not every one say, I am of Wesley, and I of Calvin? I am a Baptist, I an Independent? Can any one deny that such a state of things is exactly similar to that described by St. Paul, only much worse? And may we not then proceed to the question, if this state of things be right, which was on that occasion put by St. Paul, "Is Christ divided?" how can it be otherwise if particular churches are *bodies* of Christians, divided by differences of opinion? The body is no longer *one* if the members are separated into different *bodies*.

Christ is no longer the Head of *one* body, "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," (Eph. iv. 16,) but of several distinct bodies.—*From a Lecture by the Rev. H. J. Pye.*

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Superficial Knowledge is like oil on water; it smiles deceitfully, but can be easily skimmed off.

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* This simile will serve to show most distinctly the difference between unity and uniformity; between the same part of several bodies the uniformity is nearly (if not quite) perfect, but there is no unity whatever; whereas between different parts of the same body, unity is perfect, but not uniformity.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLIC.

NO. IV.

There never was a more insidious and dangerous blow aimed at the kingdom of Christ, than when Christians received their current and popular name. It was one of those devices, too, seemingly sprung up by accident, from what quarter no one exactly knew, who had been the first to suggest, or who to utter it; all that is known is what the historian of the Acts records, and he informs us "the disciples were first called Christians at Antioch." As we read this simple statement, given with such imperturbable historic coolness, we feel tempted to ask for more than St. Luke has given us, just in proportion to our interest in the name. But just as much as on the one hand it shows the rigid impartiality of the writer of the Acts, so again on the other hand is its undisturbed calmness and brevity equally significant. Why does the sacred writer pass on so quietly and with such apparent caution, as if only commissioned to state the fact, without further comment or explanation? We can hardly read the important statement without some lingering and not censurable curiosity, at least, to read more about this name, and receive some further light on its origin and progress. Our interest in this subject increases as we look at the important position then occupied by Antioch, as the most important city of that portion of the Roman empire. Whatever was done here was sure to have an influence on the rest of the Eastern Church, and an impulse given in any direction for good or for ill there, was also sure to swell in its undulations to the farthest extent of the whole province. As proof of this, we see in subsequent centuries the influence of the school at Antioch on the Theology of the East. More Aristotelian in the tone of its logic than its rival at Alexandria, it also gave the tone to a more rigid criticism, and asserted an influence on the earliest fathers of Palestine, Asia Minor, and Constantinople. Antioch, in fact, was an Oriental Athens. It was the conflux of Eastern literature and learning for centuries before and after the Christian era, and was the rival of Alexandria in more respects than one. It was the great emporium of that portion of the East, the capital of all Syria, with an overflowing population that threatened to inundate even Rome, if we may attach a serious meaning to Juvenal's sarcastic line,

> "Already the Orontes is flowing into the Tiber."

And although the modern Antakia bears no traces of its ancient splendour, except what earthquakes, wars, and revolutions have left, yet there is evidence enough in the line quoted to show that the influence of Antioch extended even to Rome. Syrian emigrants were pouring into that city from the East, and it would be a cause for surprise if among these there were no Christians. For a time, also, the Roman Theology partook more of Antioch than Alexandria, and it was only by degrees that the mystic Platonism of Egypt supplanted much of the sober dialectics of Syria. Certain it is that Antioch asserted, and for a considerable time continued to assert, a considerable influence on the exegetical Theology of the churches both east and west. Theophylact, Theodoret, Socrates the historian, Eusebius of Cesarea, Lucian the martyr, not to mention others of note, were of this school, and the great controversy on the "three chapters," as it is called, was chiefly sustained by this school. Its tendency was logical, in which, if there be no fallacy in the chain, all depends upon the certainty of the premises. In this there might be often much taken for granted that needed closer scrutiny.

It is worthy of note, therefore, that in this celebrated city of the Eastern Roman empire, where the Christian religion had its first organized Gentile Church, and which, from that beginning, is thus the mother of all churches among the Gentiles, as Jerusalem among the Jewish converts, that this distinguished ecclesiastical locality should have originated two of the most insidious and formidable influences that could bear disastrously on the peace and progress, as well as the purity of the churches in general. One of these influences was that serious question about the law of Moses, recorded in the 15th chapter of the Acts, where some urged upon the Gentiles the necessity of keeping that law, in order to be saved; and thus strove to reduce the Gentile Christians under the yoke of the Mosaic ritual in all its fulness, much as they professed to believe in Jesus as the Messiah. This was, perhaps, the more dangerous of the two positions to which the Church now stood exposed; and so much the more, because it threatened to introduce an element in Christian Theology which, once admitted, would not only destroy its internal peace, as in many cases it did, but would destroy the noble simplicity of its faith, as faith in Christ; and under the pretext and shelter of an alleged divine institution, such as the law of Moses was, prepare the way for a legal system more burdensome, more oppressive, than even that of Moses—just as we have seen it exemplified now and long since in the unflinching hierarchy of Rome. What those Pharisaical converts who came to Antioch attempted to enforce on the Gentile Church there, was only the embryo principle that has always found some temperament, partiality or prejudice to foster it in the Church, and under this influence it has contrived, not only to maintain its existence, but secretly at first to grow, and then to spread, and at last to assert its pretensions with an effrontery that can only amaze us. To call Rome the Church of Christ is a libel on Christianity. Those Pharisees at Antioch, who by their Jewish predilections insisted upon the whole law, had infinitely more ground for their heterogeneous creed than can be offered for one prominent dogma of the Romish See.—They had a positive, explicit law for every point upon which they insisted—circumcision, sacrifice, priesthood. Every particular distinctive of their system was expressly and positively laid down, in terms which admitted no mistake. The laws of Moses were not in any figurative language, or veiled in metaphors. They were all literally to be observed until the fulness of times came; and then it was only understood that the whole system was a system of types—one vast metaphor, we might say, to sketch the truth as it is in Christ. For this great object it was a positive divine law, to remain in force in all its literal requisitions until the Messiah came. So far it was a dispensation of the letter. But the moment when the real sacrifice on the Cross was offered—the only real sacrifice ever offered and ever accepted for its own sake, then it was no longer a dispensation of the letter, but became a dispensation of the spirit. The law still was there, but no longer as law. Its rigid, barren outlines were filled up with a solid substance, that had life and power never realized before; and the dry bones of the ancient skeleton came forth a new creature in Christ Jesus. Then, indeed, the law became a figure, and as a figure vast and colossal it still remains for our instruction, only to point the more significantly to Christ. Christ is its body and substance; and he that has embraced the truth in Christ, has also the true law within his soul. The Pharisees that disturbed the Church at Antioch did not understand this, or ignored it in their teaching; and, instead of a law which saw in Christ the perfection of all law, they enforced the old burdensome ceremonial anew. So it is with the papacy at this day. It is only a new phase of the old leaven—the spirit of Judaism ushered into the Church, and under the pretended sanction of a divine institution, imposing the ancient yoke upon the conscience again. It is only Judaism revived in its spirit, without a moiety of its sanctions—a Judaism, only clad in another dress, where their practical affinities would draw them together like the magnet and iron, whilst their distinctive developments imply reciprocal destruction. Thanks be to God, all Judaism is at an end. It may drag along its harmless existence in the Synagogue until the veil is removed; or it may thunder with more noise in the Vatican until the lightning from heaven shall silence it;—enough that Christ has died to lead this captivity captive, and nailed the "handwriting of ordinances that was against us" to His cross. Col. ii.

In one view, indeed, the Judaism of the papacy fails. It has no direct, explicit, authoritative sanction. It must make out its claims through a misty circuit of inferences, and these inferences based upon the shadowy foundation of such strong figurative declarations, that really if any man's earthly property depended upon such a vague foundation, he would hardly think it worth his while to claim it. The Jewish law is everywhere positive, direct, explicit. Moses, in his laws, scarcely needs an expounder, whilst Rome is so very ambiguous in her very first dogma, that we cannot tell, according to her, whether Peter or Christ is the Rock of the Church—whether Mary or Christ is to be worshipped most—whether the keys of heaven are in the hands of the Pope, or in heaven itself, in the hands of the Lord! So much for Papal certainty; a rock that turns out to be but sand, and when the winds blow and the rains beat, this house must fall. The Judaism of the papacy, as well as the Judaism of the Pharisees, is annulled, and he that attempts to fasten either of these upon the believer is only aiming to impose a yoke anew which neither we nor they, neither their fathers nor our fathers, were able to bear. The papacy is a yoke against which we are exhorted to "stand fast in that liberty wherewith Christ has made us free."

But the other danger which arose also in Antioch, and to which our present remarks particularly point, was an external exposure to the machinations and assaults of an outward foe. And for this first of all there was wanting a name. The world could not oppose Christianity before it was stamped with some name, and though it was opposed in spirit everywhere before its name became current, still an epithet was necessary to make the object stand out as a surer mark for aggression. And so, whether from design, or thoughtlessness, or hostility on the part of the heathen community, Christians received their name, and Antioch becomes celebrated, not only for the lead it here takes among the Gentile churches, but also for the two most insidious snares ever plotted against the Church, and two of the most dangerous wounds ever inflicted on her internal and external peace. On the former we might enlarge, but our present business is more with the latter.

With the Christian name we at this day, as a matter of course, associate everything that is good and holy. It neither was nor could be so at the beginning, as we have already seen. The chief objection to the Christian's mind came from its ambiguous honour. It was honour to him to be called after Christ in any way that might designate this sacred connection; but it was dishonour to him, and dishonour to his Lord, to be given, and hence also to be adopted in this way, to have it fastened upon him as a stigma. There was thus a painful ambiguity, that made it almost impossible to adopt or reject it, on the principle of the guilelessness of the dove with the caution of the serpent, and as he never ceased professing Christ before men, that sacred name became his reproach. Gladly did he bear even that reproach as far as it might be his own, but unhappily the reproach was meant to fall upon his Lord in the first place, and thus only to reach him. It was this that wounded him most of all, that he should be called a Christian with the full consciousness of decided contempt and reproach annexed to the word, and that he could not repel its malignity without renouncing what he most dearly valued, and thus he had to bear.

It is well for us to realize this painful position of the early Christian in order to appreciate. Something like this does indeed obtain more or less in every case where conscience suffers; much of suffering is inflicted in ignorance, but it is a double suffering when ignorance alone can sit in judgment, and virtue not only be charged with actual crime, but transformed into the criminal too.

There is indeed nothing said by the historian of the Acts of the Apostles, on the meaning good or bad attached to the name Christian when first used; but this historic brevity, in such a case, is full of meaning. Does it not seem as if he was aware of some slumbering jealousies, of some dormant suspicions, of some allusions which the name itself might possibly suggest only to the prejudice of the Church? St. Luke felt it was enough to state the simple fact where the disciples first received their new epithet. As to the antagonistic feelings from which it emanated, or the opposition which it excited—although this is abundantly obvious from the nature of things—he passes by many well-known features of his times, as if, to say more, might be mistaken for unauthorized censure of public measures, or unwarranted officiousness in matters of the State.

St. Luke evidently notes the rise of the name Christian as an epoch, and an epoch it was of more importance and of greater consequences than are usually supposed. To us at this day, coming down to us in the lapse of ages, and by change of times and circumstances mollified in its progress with the progressive strides of the Church, it has all the signification of honourable distinction, and to Christians themselves conveys no idea but what is good and holy. A Christian is a good man. This has been the meaning attached almost time immemorial. Such was not the primitive import it conveyed as applied by the heathen. Christians at Antioch were to the heathen who gave them that name a party—and a party not merely as a sect, but having political views. What little they knew of Jesus was mixed up with crude ideas of a political ascendancy, and there they generally rested. They cared little to investigate the truth, and in such hands the truth was sure to suffer. From the moment that a party name was given them they began to stand out in more and more bold relief, and as rumour flies and stretches her wings over the lands, so it rises until it grows from earth to the heavens. The word of defamation once issued goes forth to forestal opinion, and Christians had to contend for more than three centuries ere they could outlive the infamy of their name. Well may the rise of the name Christians be designated as a memorable epoch. But we have noticed it here, as yet, only as an epoch in the external history of the Church. It was also an epoch for its internal history; it affected also the state of the Church in its internal relations, and the deportment of Church towards Church, and of one Christian towards another. As the name Christian began to prevail among Christians themselves, and thus to lose or lay aside much of its inappropriate signification, it would naturally have the tendency to supplant its more characteristic predecessors, and set aside the general use of the name once so solemnly settled by the great Master. As the Church became more and more a society of Christians, it seemed to lose the happy idea of a once united family under Christ, and the address and appellation of brethren became more and more rare, until it was scarcely more than a formality, retained, perhaps, for official use, but where its primitive love was allowed to sink and amalgamate in the generalizing name of Christians. And this would be more especially the case in proportion as the Christian body was recognized or noted as a body politic, and most of all when it gained entire political ascendancy. Thus it was an important epoch in the internal as well as external history of the Church, and though it appears as a little vapour, scarce a speck in the distant horison of the Church's history, long since did it grow into the lowering clouds that covered the face of the Church with gloom and often threatened her extermination.

But again, these lowering clouds have long since swept the heavens of that gloom, and have converted the darkness of persecution into the brightness of triumph; and we, who, had we lived in the days of its first use, would have deprecated the odium, now glory in the honour, and feel a blessedness to realize the true character of a Christian. God has thus converted the artifice of the enemy against himself, and the very scheme that aroused the spirit of antagonism and threatened extermination, has been made to elevate the cause it would have ruined. No longer now do we care for the logical or precise philological adaptation of a name—since that name now can mean nothing but what is in conformity with the spirit of Christ,—we forget all in the Christian name but what implies our union with Him, and we may even forget that it was once even a snare and a stigma to inflict if possible a fatal blow. All this has passed away, and it has come forth as the silver tried in the fire of probation.

Still it was an epoch memorable for its consequences in its first stages, still more so for its final reverses. God has made a reproach the glory of nations—has taken the crafty in their own devices, and has thus even to our narrow view given sufficient proof of the perpetuity of His Church, and that "the gates of hell shall not prevail against it." C. F. C.

Honouring the Bible.—Judge Hale, that ornament of his profession and country, said, "that if he did not honour God's Word, by reading a portion of it every morning, things went not well with him all the day."

Artistic Presumption.—Martin, the celebrated painter, has actually attempted to delineate "the plains of Heaven." The *Athenæum* declares that the production is too material for anything but the Elysian Fields.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. III.—THE ORIGINAL CONDITION OF MANKIND.

We may learn from the Word of Holy Writ that all human personality consists of matter and of mind, the human body and the human soul. "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." His body was formed out of matter which was already in existence; but his soul was a direct communication from the Deity: his body was made of inert and unconscious matter; but his soul was of the nature of mind. God is a Spirit, and so is the human soul; God is a rational being, and so is the human soul; God is a moral agent, and so is the human soul; God is a religious agent, and so is the human soul; God is an immortal being, and God created man to be immortal.

Mankind, at their creation, were innocent and happy. All creation then was right and good; but of all the creatures which God had created, man was the best, because he was created in the image of God. On that happy day, "The morning stars sang together, and all the sons of God shouted for joy." Job xxxviii. 7. God created man in his own image; and God said unto him, "And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth." But the full meaning of the foregoing words we may gather from the words of David, and from those of the Apostle Paul. "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou hast made him to have dominion over the works of Thine hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea." Ps. viii. In the foregoing passages of Scripture God has spoken of those things which He has promised to mankind, as though they had been already fulfilled; because whenever the promises of God are absolute, the issue has been rendered infallible thereby. And hence the Apostle, after quoting the foregoing words of David, has added, "But now we see not *yet* all things put under him. But we see Jesus, who (like the first Adam) was made a little lower than the angels, for the suffering of death, crowned with glory and honour," by His resurrection from the dead, and by His ascension into heaven, even with that immortal glory for the which mankind had been originally designed. And hence the same Apostle says, "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all enemies under His feet." 1 Cor. xv. 22.

And that the words of the Almighty to Adam in Paradise contained a meaning which extends beyond the limits of the present world, we may learn from the following words: "For unto the angels hath He not put in subjection *the world to come*, of which we speak." Heb. ii. 5. Indeed it must be evident, that it can be only in that renovated and eternal world, wherein all things will be put under our feet, and when mankind will be the only inhabitants of the new heavens and the new earth, and all inferior creatures will have ceased to exist. In our primeval state the glory of mankind was their conditional exemption from the evil of mortality, to which all the inferior creatures were subject; and in our future and redeemed condition, our glory will be our resurrection to eternal life, through Jesus Christ our Lord. "For God created man to be immortal, and made him to be an image of His own eternity." Wisdom ii. 23.

The primitive condition of human existence must needs have been a happy condition, because mankind were innocent of moral evil, and were almost, if not entirely, exempted from all physical evils. Their primitive condition was, however, a probationary condition of human existence, and therefore it must have been only a temporary state of being. Mankind were under probation, and were under a course of moral and religious discipline, and which was designed to prepare them for a happy and unending state. The idea of an unending probation must needs involve a solecism and a contradiction. A state of probation must of necessity imply a future state of retribution; and a state of retribution must be final and without end. Human probation, however, was not intended by our great Creator to have been a suffering probation, like that of our present fallen condition; but it was intended to have been only a probation of self-government and self-denial, in abstaining from the fruit of the forbidden tree. Such was the liberal provision which God had made for mankind in their primeval state; and such were the original facilities for the attainment of eternal life.

The tree of life was the original type and charter of human immortality; and like as the Apostle has said of godliness, it had promise of the life that now is, and of that which is to come; for while it afforded the most ample support for the present life, it was a type and pledge of a life everlasting. We have no sufficient reason to suppose that the tree of life was confined to one single plant. It was, no doubt, indigenous in the terrestrial paradise; and if mankind had remained innocent, it might have spread over all the earth. The fruit of the tree of life supplied mankind with a perennial support, and its leaves were to heal those bodily injuries to which they might have been liable; and all this we do think that we may easily and safely infer from all those passages of Holy Writ which have an evident allusion to the terrestrial paradise. The prophet Ezekiel, in his emblematical representations of the new Jerusalem, has got the following words: "And by the river, and upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit, according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezek. xlvii. 12. Again we read, "And He showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. xxii. 11. Now, although we have no idea of giving a literal interpretation to any emblematical prophecy, yet must it be manifest that all the prophetical imagery of the foregoing passages have been borrowed from the garden of Eden, which contained the original type of our heavenly inheritance.

The tree of life, no doubt, was fully adequate to all the purposes for which it had been divinely intended; and it must have been designed to preserve mankind in health until the end of their worldly probation; when, like Enoch and Elijah, they would have been removed alive to the regions of eternal joy. For it is manifest that the original structure of the human body, and the laws of elemental and organic mutation, must have rendered it impossible for the primitive condition of things to have been permanent and everlasting; and yet all the laws of nature must have been in perfect harmony with the original purposes of God in the existence of mankind. All was right, and nothing could have been wrong in the primitive order of created things. How long the probation of mankind might have continued, if they had continued faithful; or whether *all* mankind would have lived to the end of this elemental state, we have no means of ascertaining; and to speculate on such a subject would be entirely vain.

It is also evident, that mankind, in their primitive condition, were not to be entirely exempted from all manual employment, since they were placed in the garden of Eden to dress it and to keep it. But yet, before the curse of God was on the ground, the earth must have been exceedingly prolific, and it must have required but little culture. Still, mankind were not to have been entirely unemployed; for the dressing and the keeping of the garden, and the collecting and preserving of its fruits, must needs have found employment for mankind; so that even in Paradise, the Sabbath must have been a day of rest, and an emblem and a pledge of our eternal state. And although all poverty must have been excluded from the garden, yet a state of human probation must have been inconsistent with idleness; and we may believe that mankind would have found a great enjoyment in the diligent discharge of all the duties of life; and that even in Paradise, human industry must have been necessary to the cultivation of all moral virtue, and of all human piety. But, as mankind were then exempted from all poverty and sickness, their condition must have been as happy as would comport with a probationary life, and with a religious prospect of a better life to come. When the Prophet says, "The inhabitants shall not say they are sick: the people that dwell therein shall be forgiven their iniquity," although he is speaking of our celestial paradise, yet his prophetical imagery is evidently borrowed from the original condition of mankind.

The Apostle John, speaking of the tree of life, says that "The leaves of the tree were for the healing of the nations;" and the Prophet Ezekiel says, "And the fruit thereof shall be for meat, and the leaf thereof for medicine." Now, although such emblematical prophecy may not as prophecy be literally understood, since in our celestial paradise there will not be any wounds to heal, and medicine will be unnecessary, yet would those words, of necessity, imply an entire exemption from sorrow and from all bodily evil. The tree of life was typical of human immortality, and it was a visible and living pledge of an immortal condition of human existence. But since the leaves of the tree of life were medicinal, and were designed for the healing of the people, it would appear that even in the terrestrial paradise, the balsam of the tree of life could not have been superfluous. And it would also appear, from the provision of the tree of life, that physical evils do not, of necessity, imply the existence of moral evil, since they might have needed the balsam of the tree of life in Paradise. Mankind, in their original condition, must have been exempted from all bodily and inward diseases, and from all vital evils; and yet they might have been subject to such external injuries as the leaves of the tree of life were adapted to heal. The tree of life was then the panacea of the world, and it was that only panacea which the world will ever know, until the resurrection of the just, when God will take away the rebuke of His people from all the earth, and death will be swallowed up in victory.

Nevertheless, the idea of a sovereign remedy, and an universal medicine, is still retained among mankind, and is a favourite topic with all empirics, of every country and of every age, and who, by such means, are enabled to impose their nostrums on the credulity of mankind. Such facts as the foregoing cannot be rationally accounted for, excepting by the Scripture story of the tree of life, and by our native anticipations of a state of human existence, in which mankind will be entirely exempted from every organical and physical evil. And such is the uniform agreement of our native intuitions with the verbal teaching of the word of God. The Bible, and the Bible only, solves the mystery of human thought.

According to the teaching of the sacred volume, in the primitive condition of things, the human intellect was more enlightened, and the human understanding was more vigorous and comprehensive, than has ever been witnessed since the event of the fall. That important fact has been rendered conspicuous in the case of Adam, who gave names to all the creatures. And hence we read, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them. And whatsoever Adam called every living creature that was the name thereof. And Adam gave names to all cattle, and to every fowl of the air, and every beast of the field." We have had no example in later times of any human intelligence like that of Adam, the human father of mankind. For whether the names which Adam gave to all cattle, and to every fowl of the air, and to every beast of the field, were definite or only arbitrary, they will contain an unequalled amount of human intelligence, and of verbal utterance, and of rational thought.

If the names which Adam gave to all cattle, and to every fowl of the air, and to every beast of the field, were only arbitrary names, which did neither describe their character nor identify their personal appearance, but which served only to distinguish every creature by *name* from all the rest; yet such a nomenclature must have displayed an astonishing power, both of invention and of utterance. What other human being would be able to invent so many names, and to give utterance to so many unheard of appellations, as would be included in such a nomenclature? If we ourselves should only try to invent any single name or word which we have never heard before, we should find it to be no little undertaking. Dean Swift, with all his wit, was sorely puzzled to invent a name for his imaginary beings; and when he had it invented, it proved to be both unintelligible and inharmonious. Adam had never heard the creatures called by any name; and possibly had never heard any human speech besides his own, unless we may except the verbal utterance of the Lord God in the garden: and yet, as the Almighty made the creatures pass before his eyes, he gave names to all cattle, and to every fowl of the air, and to every beast of the field. It was all extemporaneous, and from the inspiration of the Deity within his soul.

But if we allow that the name which Adam gave to every creature was a name which indicated its peculiar form and character, and served to identify it, and to distinguish it from every other creature, and to do all that by one single appellation; then must the names which Adam gave to all cattle, and to every fowl of the air, and to every beast of the field, have contained a verbal definition of the whole creation. In truth, such a nomenclature of all living creatures must have implied a more complete knowledge of the creation than could now be collected from every volume of natural history upon the face of the earth. J.

(*To be continued.*)

For The Churchman.

CRITICAL TIMES OF THE CHURCH.

We are hearing from all quarters most grateful accounts of the Church in the United States. Episcopal addresses speak encouragingly of its healthful condition. The words of the Bishop of Maryland are true of more Dioceses than his own: "In all directions, opportunities of work are presenting themselves, affording prospects of rich reward for due exertions; in none do obstacles appear more formidable than our own remissness and unreadiness for self-denial, or the weakness which results from indisposition to united action, laying minor interests aside, and sacrificing individual fancies and party ends in a common effort for the common good."

Many of your readers will recollect that not far from a score of years ago a very similar condition of things existed. Then, as now, could be foreseen no determination of our success, but a progress full of promise. That, on the whole, this promise has been fulfilled cannot be denied, but not in the measure nor in the way we anticipated, and in spite of faults of captiousness and sullenness, which, had not God helped us, would have marred it sadly, if not destroyed it entirely. Then the Church occupied a prominent place in the estimation of all men. Her conservatism inspired confidence; her offices won reverence; she stood out boldly as worthy of these feelings, and bowed men unto her.

This is not an overdrawn picture of that time of grace and refreshment from God. How we responded to His approach and the manifestation of His nearness, it is painful to contemplate. Compared with the present time, that recalled was one of great laxity in regard to doctrine. There were more laymen than even Clergy could minister unto, and the need of an increase of labourers pressed upon us. The consequences were, that our Bishops with sincere but mistaken zeal admitted to Orders men every way unfitted for them. Ministers and preachers seeing the Church's prosperity, and attributing it rightly to its form of government, sought admission to her without conversion even of opinion, and on the simple acknowledgment of the necessity of the Episcopate to the *well-being* and not to the *being* of a Church. In this way, to meet a pressing want, in an age careless of canonical requirements and doctrinal niceties, there were pressed into our ranks elements as discordant as can well be conceived. We were like raw iron thrown into a polishing mill, needing the roughest handling to smooth into uniformness. Such handling we have had in the late years of strife and bitterness, and to such uniformity have we in a measure attained in our present union and peace.

The signs of the present times are further like those of twenty years ago in the danger they threaten. Happily, and it is a most encouraging fact, a higher tone of doctrine and a nicer regard to discipline prevails, and a more entire submission of one's opinions to Church authority is required now than then. It would be—it is hoped, and for the honour of the Church, believed—quite impossible now for a man to be made a Deacon who did not know that as such he ought not to pronounce the Absolution and Benediction; or for one to be made Priest who denied Infant Baptism; or for one to be consecrated Bishop who had never received the Laying on of Hands in Confirmation; for all feel that some deference to Church enactments is required. Such outright violations of our pledges to preserve the faith as the Church has received the same would not be tolerated. The provisions of our Prayer Book, which twenty years ago ought to have hindered what was then done, are no longer as a dead letter; now they are in the hearts of men, are willed as well as written, and cannot easily be set aside. And yet we are trying to do what we then did. Remove the obstacles which exist to Sectarians hiding their infidelity to God under the appearance of fidelity to His Church, is the burden of a Memorial presented to the last General Convention, and now under the consideration of a committee of that body. Of course I do not question the motives of the Memorialists; they are, I suppose, just what they ought to be; but to some of their brethren the Memorial, and the consideration it has received, appears a portent. It is as if we were debating whether we should try and see how long God in His loving patience would bear with us. Thoughtlessly a large body of unfit men were received into our Ministry, in direct contravention of Church enactments requiring certain restraints on opinion. By those enactments, through God's grace brought into prominence, those persons have been moulded into congeniality with the Church to which they gave their adherence. Was there ever a more manifest salvation of men in spite of themselves? Now the cry is, Withdraw the hindrances by which God has hedged us in, and which are our safeguard; let us make it legal for men to do what the wisdom of the wisest has taught us ought not to be done; let us destroy with our consecrated hands the remains of the hedge of God's vineyard the wild boar has been restrained from uprooting.

This is not prudence, but madness,—is not a use of our hidden energy, and a development of our power of adaptation to all times and needs, but a radical and thorough change in that which God has made unchangeable; for the reception of the Creeds of the Catholic Church, in the sense in which all ages of the redeemed world have received them, is of faith and not of discipline. The feeling in which the Memorial had origin was no doubt a good one; it came from hearts burning with love for God, and the desire to spread His Gospel to all who need its privileges and benefits; but the Memorial itself was a mistake, and they who signed it erred—as the best of men may do—in judgment: may we never find this out by experience. Paul.

THE CHURCH THE AUTHORIZED TEACHER.

To the Editor of the Churchman:

Dear Sir:—Amongst the many hindrances to the progress of our beloved Church, it seems to me the most prominent is, the neglect of her charge to "*teach.*" To her belongs as a *right* and *duty* the education of the people; yet, as a body, both Clerics and Laymen practically ignore it.

Of what intense and paramount importance it is to get hold of the young when fresh from the regenerating waters of Baptism, and viewing them as "temples of the Holy Ghost," to fence and guard them from all the temptations of their three adversaries, and so lead them onwards to become the recipients of further grace, in Confirmation and the Lord's Supper! If the baptized child was at once regarded as a candidate for Confirmation, if to that end the system of his education was conducted, we should not, as now, see the great body of the youth in our congregations turning their back on the Lord's Supper, or joining themselves to those various bodies of separatists, where they find excitement in lieu of earnest practical devotion.

Who is there amongst us who has not marked this state of things with pain? Who does not lament over the small number of the young men who come to Confirmation, and the still smaller who kneel at the Altar to receive the Communion?

Surely, none can deny that this evidences some great error in the system, some neglect of duty. That it can be obviated may be seen from the practical working, where the Church *does* perform this duty of education, in the Mother Church, at Winchester, where, under the pious training of Dr. Moberley, the Holy Eucharist is largely attended by the lambs of the flock; and under the training of Munro at Harrow Weald; in this country, under Bishop Doane (whom may God long preserve as a Christian educator) at Burlington and St. Mary's, and in a small missionary parish in Alabama, where, in a school under the Rev. Mr. Stickney, the principles of the Church are so taught that a considerable number of the boys are regular communicants of the Church, and will owe, under God's blessing, their highest happiness in this world and that to come, to their early training in a Church school, under such a man. I mention these as *instances* of what may be effected. Of course there are many others. These show what *can be* done from what *is* done. And those who have received this early training carry it out into life; and, *I know*, from having myself seen it, that those trained at Burlington are doing good work for the Church wherever their lot has been cast.

If, then, such are the good effects arising from Church Colleges and Schools, why have we not more of them? First, because the Clergy are far from being sufficiently alive to its being their duty to see that the children of the Church do receive their training as Churchmen; and secondly, because the Laity, either from indifference, ignorance or prejudice, so far from lending their aid in the work, throw every obstacle in the way of the proper Churchlike training of their children.

I have been a teacher for very many years, in schools and private families, and my experience is that all the opposition I have met with in the carrying out of the Church's system in daily prayers, observance of festivals, &c., has been, not from Sectarians whose children I have taught, but from members of the Church.

With respect to the Clergy, it seems to me that it is a part of their duty to establish a Church school in every parish, with a proper and *thorough* system of instruction, and to urge upon all the members of their flock, rich and poor, to lend their support. How ineffectual must be the Sunday school of at most an hour and a half, to teach anything, or to counteract the teaching of the week's worldliness? This, too, by securing a regular congregation, would enable the Clergy to carry out *Daily Prayer*, and would be a step towards attaining that most desirable object. Of this I am well assured, that if the Clergy only thought that they would have the support of the Laity, they would, very many of them, give the plan a trial, at least. And they would never find it fail, provided the work was begun in a proper spirit and under proper management. Witness the Rev. Mr. Stickney's school, which was begun under the heaviest discouragements, with an amount of prejudice excited against it both from ignorance and prejudice which can hardly be estimated, but which, now, from the true spirit in which it has been carried out, is, as the highest Church authority in the Diocese of Alabama informed me the other day, one of the most important Missions in that flourishing and highly progressive Diocese. This point of parish schools is one which has repeatedly been urged by the true-hearted and Apostolic Bishop of Alabama in his charge, and is one which he has deeply at heart.

But, I have said that the blame rests in part on the Laity, and in a far greater degree than on the Clergy. How many a school on Church principles has been tried, only to fail from the lack of the support of those whose duty as well as privilege it was to avail themselves of its advantages. And even when availed of, how often the efforts of the teacher have been crippled in the very *essentials* of the school, by those professing themselves to love the Church and her privileges. To cite one or two out of many, one lady, a communicant of the Church, objected to the children of a Church school attending Church on Festivals. She said that "she sent them to school to learn Latin and Greek, not Theology." Another said that he "did not wish the minds of his children to be biassed in favour of *this or that Church*; he wished them to form their own notions of things." Another objected to the prayers at opening and closing school, as it took up so much time from *more important* things.

During the whole time I have taught I have never but in one instance known an objection raised by a Sectarian parent sending to a Church school; it has always been the Church people who raised the objections.

Then as to the management of the young at home, how few parents and relations are careful only to speak to the young in terms of respect of the Church, of her

Ministers and Ordinances, and to enforce, both by example and precept, the reverence which the Church in her Catechism enjoins for "all governors, teachers, spiritual pastors, and masters," and "for all our betters."

I know of an instance where the children are apparently taught all that a Christian ought to know and believe to his soul's health, where they are regularly taught the Catechism, and taken to church and to family prayers; where, moreover, the daily walk and conversation of the whole family is becoming and exemplary;—where yet the young are encouraged to bear tales of their instructor, and to make complaints of all that is done in school;—and, in some instances, I have been informed of actual speeches of disrespect towards their teachers inculcated by the very lips which enforced the principles of the Church Catechism.

Surely here is ground enough to hinder our Church's progress without changing aught in her constitution. Let us fairly try her as she is before we open the door to a spirit of innovation, which may lead us we know not whither.

I fear that I have been led into too long a strain, so I will conclude with an expression of my firm belief that the school room is the true pioneer of the Church, and that if the Missionaries would plant more of these, a far more healthy growth would be manifested.

I remain faithfully yours, in H. C. Ch.,

H. L. O'N.

Columbia, S. C., August 2, 1855.

FREE CHURCHES AND DAILY SERVICE.

To the Editor of the Churchman:

Dear Sir:—Under the above head, in your paper of August 2, I notice a communication, signed "A. W. G.," to the effect, that "a few years ago, the erection of a Free Church was commenced in Jersey City, and was occupied as such for about a month after its consecration. Then the Vestry thought it would be better to rent the pews, inasmuch as the collections made, while occupied as a Free Church, *would not be sufficient to pay its current expenses*; and the pew system is followed by them to this day." Now I presume "A. W. G." refers to the organization of Grace Church, Van Vorst, Jersey City, as that is the only parish that has been commenced in Jersey City within the last twenty years, (until last September, when a new Free Church was commenced, and is already in successful operation, with Daily Prayer.) If my presumption be correct, then "A. W. G." is evidently unacquainted with the facts of the case. Firstly, inasmuch as the church he refers to was never "*consecrated*" at all, save by the prayers and praises offered up within its walls, as the building was intended from the first only for the *temporary* accommodation of the parish; secondly, that instead of being occupied, as "A. W. G." says, "for about a month after its consecration," it was occupied by the parish from its completion, in 1847, until the latter part of May, 1853, nearly six years; and *all this time as a Free Church*; and, thirdly, that during the *only* period in which the Free System was fairly tried, and efficiently carried out, that is, in 1850 and '51, the "collections made" were *not only more than sufficient to pay all its current expenses*, but also enabled the treasurer to liquidate a deficit of over $400 that had been long accruing, and left a surplus in the treasury of more than $100, and this without omitting a single collection prescribed by the General or Diocesan Canons.

For the better information of "A. W. G.," ere he writes "more on this subject hereafter," the facts are these:

The parish of Grace Church, Jersey City, was commenced in April, 1847, upon the basis of a *Free* Church, and with that distinct understanding, by the Rev. Albert Clark Patterson, (then missionary of Hudson county, by appointment of the Bishop of New Jersey,) and a few laymen; and it so continued until the consecration, in 1853, of their present new and beautiful stone (but not free) church. Until very lately, (and, in fact, it still is so in a degree,) the population of Jersey City has been very unsettled and migratory, constantly changing, and, therefore, very unfavourable to a *fair* trial of the *Free* Church system. In addition to this, the parish was greatly weakened, during the first three years of its existence, by removal, or death, of several of its influential members; among whom was its first Rector, two of its wardens, successively, and two of its treasurers. This, of itself, one would think, was sufficient, almost, to crush a new and feeble parish, struggling to maintain its existence upon the principle of a Free Church. And so it would have done, had it not been for the *vitality* inherent in the Free Church principle. The natural consequence of all this was, of course, the embarrassment of the financial affairs of the parish, and the raising of doubts in the minds of some of those who still remained, as to the possibility of maintaining the parish. It was a dark day then; and the hearts of those who loved the principle of "*preaching the Gospel without money and without price*," grew faint. It was *the crisis* in its existence as a parish: nearly all were desponding and disheartened. At this juncture, however, one of its churchwardens, more hopeful, perhaps, than the rest, because he felt the more fully assured in his own mind that the Free Church principle could be successfully maintained *anywhere, where men would be true to it*, and believing that it had not yet had a fair trial, and had laboured under *unnecessary* disadvantages, consented to accept the office of treasurer, when no other man in the parish would take it. He at once examined the accounts, got at the precise state of affairs; found out where the evil lay; applied the proper remedy (by appealing frankly to the whole congregation one Sunday after Service, who were previously unaware of the true state of affairs, and they as frankly and heartily responded to his appeal); paid off all arrearages; paid the Rector's salary promptly on quarter-day; and at the end of the year the parish owed not a dollar to any one, and had the snug little sum of over a hundred dollars in the treasury. Of course he did not pay a *collector* to make the collections, or keep a clerk to write up his accounts, but attended to those things himself; and was not above doing, occasionally, a little sexton's work when necessary. These results prove, I think, conclusively, that the principle of Free Churches and Daily Prayers (I forgot to mention that with the Free Church we had *Daily* Morning and Evening Prayers for nearly two years, on which the attendance *steadily* increased) can be maintained anywhere *successfully*, and, if joined to, and cemented by, the weekly Eucharist, irresistibly; and there can be no such word as fail whenever carried on with energy and hearty good-will, for God helps those alone who help themselves.

The above are facts none can gainsay, as the data is on record.

That the fact of the parish having subsequently again become slightly embarrassed, actuated a majority of the Vestry, on the opening of their new church in 1853, to ignore the basis upon which the parish was established, and for six years carried on, there can be no doubt. The second financial disarrangement of the parish arose from the same causes (removals and changes, &c.) that produced the first; but it is proper to add, did not occur whilst the person alluded to managed its affairs, and therefore cannot in fairness militate against the facts first recorded, for had not the system which had before resuscitated the parish been departed from, it is a natural inference that the parish would have continued in a healthy financial state.

I fear I have wearied out your patience long since; yet when one who loves Free Churches, Daily Prayers, and the Weekly Eucharist, because they are Christ-like, primitive, and Apostolic, and without which there is, there can be, no real, healthy, religious life, begins to write of them, he knows not when to stop. Let your standard have emblazoned upon its folds "Free Church, Daily Prayers, Weekly Communion," as a rallying point for the many who are yearning to join the ranks of those who love them. I should have mentioned, however, before, that the Rector has, by resolution of the Vestry, the uncontrolled power to assign permanent sittings to any parishioner whose circumstances preclude, in his judgment, their paying for a pew, which of course obviates some of the evils of the rent system. And no parish of its size and age (that I am acquainted with) that suffers under the rent system, affords more certain evidence of vitality and growth than does the one referred to.

Yours in the Faith,

J. T. M.

Jersey City, Aug. 6, 1855.

To the Editor of the Churchman:

Sir:—Absence from the city is my only apology for not sending you my communication at the time agreed upon. I would further state, in relation to the pew system in St. Bartholomew's Church, that I understood shortly after the incident mentioned in my last communication, from the *very best* of authority, that the members of that church had given peremptory directions to the sexton not to admit strangers into their pews, even when they (the lessees or owners) were absent. This may appear so monstrous as scarcely to be believed, that any calling themselves Christians, more especially Churchmen, should thus endeavour to deny their fellowman the bread of life, and render of no avail the invitation of Christ.

My experience in Trinity Chapel was somewhat different from that received in St. Bartholomew's. Shortly after the first-named edifice was opened and consecrated to the service of Almighty God, I visited it. Finding that all the benches in the aisle were occupied, and observing the number of vacant pews, I had the temerity to enter one. Shortly after taking a seat, a young man also took a seat in the second pew beyond me, and knelt down. Judging by his garb, he belonged to the humble classes of society. He had been there but a few moments, when a contemptible puppy of a youth entered, and *beckoning* the young man out, entered himself and closed the door behind him, and knelt—where? not at the foot of the Cross, I am sure: not at the feet of the meek and lowly Jesus; but to some god of his own device. The young man entered the next pew, from which, with equal unceremoniousness, he was turned out. And such was the treatment he received from the occupants of four different pews: in the fifth he was allowed to remain. I confess my blood boiled with indignation, to be compelled to see such indignity shown to a person who, judging by his outward demeanour, was a Churchman. Though his coat was coarse, it was clean and whole, and his demeanour was at once respectful and reverential.

By this time the services had progressed some distance, and as yet I had not been disturbed; but I determined that if I were turned out in the ignominious manner that the young man was, to adopt a different course of conduct. I had not long to wait to put my resolution into practice. A party of four, consisting of three adults and a child, entered as I was repeating the Creed. I left the pew, and waited for an invitation to enter. None being given, I stood at the pew door for a few moments, and would have stood there during the whole service, had not a gentleman, apparently one of the officers of the Church, beckoned me to take a seat in a pew. I had fully determined in my own mind this time not to be turned out of four pews in succession, as the young man was, but shame the congregation (if they were not insensible to shame) into a sense of Christian duty.

Continue, I pray you, Mr. Editor, in the good work you have undertaken, and every well-wisher of the Church will wish you God speed. This odious and unchristian system of letting and selling pews, together with the "hallelujaheyes style" of singing, so much in vogue in our fashionable churches, are, I deem, perfect millstones, impeding and preventing the Church from assuming that position and having that influence which she would otherwise have. Have we not, indeed, made our churches a mart for buying and selling, in place of "a house of prayer;" and need we not the whip of public condemnation, to drive forth those who would thus desecrate its holy precincts by such unhallowed and sacrilegious practices? Yours, respectfully,

August 10th, 1855. "Free Seats."

To the Editor of the Churchman:

Sir:—Your list of churches with free seats is much more imperfect than you have supposed. Many of the low country churches in this Diocese are, and have been from their foundation *free*, except that courtesy and custom has assigned a seat to each family. I have not now the means of specifying them all by name. But St. Stephen's Chapel, in this city, established in 1822; St. John's, in 1839; and Calvary, (chiefly for negroes,) in 1849, have always been free. St. Stephen's has the salary of its ministers provided by a society of ladies, who have never been a fortnight behind in paying the quarter's salary for a third of a century. They are now aided by a legacy of ten thousand dollars, from the late Mr. Kohne. This chapel has had Daily Morning Service for some years.

St. John's is supported by the same society, aided by an annual grant of $500 from the Society for the Advancement of Christianity in South Carolina.

Calvary is supported by a society of gentlemen, aided by a similar grant.

I believe that St. Stephen's is the only church in this Diocese having Daily Service through the year, though in some others it is held in Lent. A Missionary.

Charleston, S. C., Aug. 6, 1855.

To the Editor of the Churchman:

Dear Sir:—Though we still occupy an "upper room," and are restricted for the present to Sunday Services, please add to your list of Free Churches, "St. Anne's Church for Deaf-Mutes, New York."

Yours respectfully,

Thomas Gallaudet.

Branford, Ct., Aug. 8, 1855.

REVERENCE DUE TO HOLY PLACES.

To the Editor of the Churchman:

Sir:—Last week I saw in Trinity Chapel a manifestation of reverence, which ought to be recorded for the benefit of all others who come after us. Two ladies, with prayer-books in their hands—and therefore, of course, not dissenters—very coolly walked into the choir, and took a survey of Prof. Weir's windows: but this was not enough; they wished to see the altar, so they passed within the rails, and stood not *six inches from the altar*. In the mean time a corpulent gentleman also walked into the choir, seating himself in one of the stalls *usually occupied* by the Clergy.

I could not help thinking that there should be a good screen to keep out irreverent gazers and sight-seers The holy St. Chrysostom thought himself unworthy to stand before God's altar, before which, he says, angels prostrate themselves in adoration, crying, "Holy, Holy, Holy." The altar is the holiest place in the sanctuary, the especial place of our Blessed Lord's presence; and yet women—members of the Holy Church—can stand with their backs up against it.

This instance is not a solitary case. I have heard of similar cases in Trinity Chapel. Now, if the work bestowed on the canopies had been expended on a good wood-screen, the beauty of the building would have been increased, and such irreverence effectually prevented. Besides, who ever heard of a 13th century church without a screen? Is it too late to remove the canopies or to put up the screen? Yours, &c.,

W. F. B.

When the prosperous fool says, Soul, take thine ease, thou hast much goods laid up for thee; the prosperous Christian says, Soul, tremble at thine ease, be on thy guard; thou hast, indeed, much good laid up for thee, but it is in a future world. Lose not a large inheritance for a paltry possession; forfeit not an inalienable reversion for a life interest, a life which this very night may be required of thee.—*Sturm.*

It hath been well observed that Error seldom walks abroad in her own raiments; she always borrows some of Truth, to make her more acceptable to the world. It hath always been the subtlety of grand deceivers, to graft their greatest errors on some material truths, to make them pass more undiscernible to all such who look more at the root on which they stand, than on the fruits which they bring forth.—*Bishop Stillingfleet.*

HEBDOMADARY.

Sunday, August 19.—*Eleventh Sunday after Trinity.*—To-day we pray for grace to keep God's commandments. The gift of this grace is a proof of God's pity for our weakness. We pray that He will have mercy upon us now, that He will so help us to do our duty in this life, that we may come at last to that heavenly kingdom prepared for the "blessed of the Father." Human life is spoken of as "a race," which he who does his duty runs well.

For The Churchman.

I. H. S.

Jesus, Hominum Salvator!
Jesus, Saviour great of men!
From the deep of human frailty,
Homage, praise, we bring again:
For the Cross thou'st borne to save us,
Borne through anguish, grief, and tears,
On that fearful Cross to gain us
Life high-blest for endless years.

Jesus, Hominum Salvator!
Ask they what these sweet words mean?
Know they not their high-born *Brother!*
Feel they not thy pangs so keen!
Yet, think thee, Saviour, of thy Chosen,
One, well tried, but faithless still,
Made thee say—"Knowest not me, Philip,
Long time with thee tho' I've been?"*

Jesus, Hominum Salvator!
Keep thy Church in Faith's strong way,
Let her not nor yield nor falter,
Tho' through falsehood's wilds she stray:
Give her, Saviour, good and gracious,
Give her strength thy saints to bless,
Teach her children, now and ever,
To adore her I. H. S.

August 10th, 1855. L.

FOR THE YOUNG.

THE FIRST AND LAST OATH.

"Shall I tell you a story, my little friends?" said old Uncle John to a merry group of school children gathered about his door-step one summer evening, to hear his accustomed story.

"Yes, yes, do. Tell us a *grand* one," replied the children, leaving their play, and standing about him. "Tell about the Revolution," said one; "tell a fairy story, please," said another; and numerous were the stories asked for.

"Perhaps you would like a story of *my* younger days," said Uncle John in answer to the little folks who spoke; "would you like that?"

"Yes, yes, by all means," was the united reply. The children all quietly seated themselves on the grass and door-step. Susy Allyn, a favourite of Uncle John's, now climbed up into his lap, her accustomed place on such occasions; and sometimes she did much to entertain her friends with her remarks on the stories as they progressed.

The old gentleman was silent a moment and then began:

"When I worked on my father's farm in Vermont, a long time ago, I was more quick to move about than I am now, and was called the '*smartest* lad in the village where I lived.' We called it 'The Village,' though there were but a few houses, and what houses there were were far apart. We had a green which we called 'The Village Green,' where the boys and girls got together after school to play. The story I am about to tell you is of what happened on this green; and I wish a certain one amongst you to listen attentively, and treasure it up, and try and be benefitted by it.

"It was a very fine summer's evening, something like this: the sun was about an hour high. We boys had just finished a very interesting game of ball, and were about going home, when Laura Winslow, (a great favourite with the boys,) with some other girls, came on the green. Laura told us that her mother had given her leave to have a '*pic-nic party*' the next day, (which was a holiday,) and she invited us all to go; and as it was the custom for every girl to have a 'beau'"—

"You are my beau: ain't you, Freddy?" said Susy Allyn to Freddy Somers, a little curly-headed boy who had been listening, with eyes and mouth wide open; but now, at Susy's remark, dropping his head, while blushes covered his fair cheeks. The remark caused the children to laugh very heartily, to the great discomposure of Freddy and Susy. When they had somewhat abated their mirth, Uncle John, who had laughed with the rest, spoke:

"Never mind, Susy and Freddy; it is nothing out of the way.

"As I was saying, it was the custom for all the girls to have an escort. Laura (who was wished for by all the lads) said that the lad who would run the fastest and win in a fair race should carry her bundle; or, in other words, be her beau. The rule of the race was this: they all run for the goal, and he that wins challenges one to race with him; if he wins, then he challenges another; but if he does not, the winner turns challenger, and so it goes on till the one who outruns all wins the prize. The game went on. One John Renolds kept the game; soon he challenged me. We started. I won. The boys all shouted, and I felt much elated, and gave my challenge with much *gusto*.

"I was considered the best runner in the village, and after two challenges I had no one to compete with. All gave me the escort of Laura, and I felt very much pleased. But my pleasure was doomed to disappointment; for James Danton, a lad that had not taken any part in the race, now came forward and challenged me. I told him he was foolish, but he said nothing in reply. We started. I let him win the first time, intending to win the next two myself. But I found when I started on the third that I had a capital runner to contend with, and I was afraid he would win. I tried hard, and kept about two feet before him all the way. As we came within about two rods of the goal, he went past me with a tremendous bound. I was beaten!

"A shout arose from all the boys' lips, which so vexed me, that I swore! Yes, children, I took the name of God in vain! Laura looked at me surprised. This only made me use more profane words. As it happened, we were close to my house, and my mother was looking at the game. She saw the result, and heard my shocking words. She called me in directly. I expected a severe whipping, but judge of my disappointment. She placed her arm around me, and drawing me to her side, she laid the sin before me. She told me I had sinned against God both in thought and deed. Yes, children, she talked with me a long time, and I felt how wicked a boy I had been when she had done; but before I went out again, I asked forgiveness of God. The only punishment my mother gave me was refusing to let me go to the pic nic.

"I have given you now, children, a history of my *first* and *last* oath. I hope you will always remember it; remember that when you utter an oath of any kind you offend God our Saviour and our Judge."

Saying this, Uncle John bid the children good evening, and then went into his house. The children went to their respective homes so quietly that you might have thought it Sunday.—*The Children's Magazine for August.*

Duty of Early Attendance at Church.

There are several ways in which the evil of late attendance at church may be regarded, and though they are very different in kind, yet they all deserve attention.

First. Looking upon the church as the presence-chamber of God's Majesty, a place in which God waits to be gracious and to manifest His presence in a special manner amongst the "two or three" who are met together in His name, we may say that want of punctuality in attendance argues a disrespect to God's Majesty. Those who offend in the manner of which I am speaking probably do not intend any disrespect; but they certainly would not act in the same manner if attending the Court of their Sovereign, and the only reason why they do not perceive that they are acting in a disrespectful manner, is that they do not regard the church as the place of God's peculiar presence. And certainly this will be allowed, that if the worshipper has the same feeling concerning public worship which the Psalmist had when he said "I was glad when they said unto me, We will go up unto the house of the Lord," if church bells are to him angels' music, if he really regards himself when going to church as going to present himself in God's presence and sure to receive God's blessing, it will be no trifle which will be the cause of his loitering in amongst his brethren when they are engaged in their devotions.

Secondly. As regards our fellow-worshippers, the practice of coming into the church after the Service has commenced, is most unfair and unkind. It disturbs their devotions, as much as it cheats us of our own. Indeed, I do not know that anything can be more prejudicial to the right discharge of that solemn duty of confession of sins with which the Service commences, than to have the voices of the congregation, which should be the only sound heard, mixed with the sound of trampling feet and creaking doors, not to mention the frequent disturbance of worshippers on their knees by those who occupy the same seat and have not come in good time. This is a consideration, which, on the ground of common courtesy and thoughtfulness for the feelings of others, ought to weigh much with those who come to church late.

Thirdly. The persons in question themselves suffer in several ways: if in no other way than this, they suffer from the want of time to collect their thoughts, and to put themselves, as it were, in the presence of God before they enter upon a Service which demands all their effort and attention. But the chief loss which they sustain arises from this, that the Service of the Church is not all prayer, nor all praise, nor all confession: it is a combination of all, and a person who misses the earlier portion of the Service, cannot make up for the loss by attention to any subsequent portion. Especially it should be noted that after the reading of the sentences with which our Service commences, and which by the way are admirably well chosen for their purpose, and at the reading of which every one ought to be present; and after the Exhortation, comes a portion of the Service in which perhaps, more than in any other, it is desirable that all the worshippers should join—I mean the General Confession of Sins. What a very necessary part of public worship is this! how can worship be complete without it? And yet many persons who come to church miss it continually. And if there be any blessing in the Absolution or Remission of Sins pronounced by the Priest as God's appointed minister, they miss that blessing, too.

Thus, whether we look at our duty towards God, or our duty towards our neighbours, or our duty towards ourselves, early attendance on public worship, the being in our places when the Service begins, is absolutely required from all those who are not hindered by some obstacle which they cannot remove. But I will go further than this, and suggest that those who are able to do so will find great benefit from going to the church some short time, say ten minutes, before the Service is appointed to commence. I know of those who have adopted this practice, and who find great benefit from it; they are enabled to collect their thoughts better, to shake themselves entirely free from worldly cares, to cast in review their life and conduct, to recal any acts which may require special humiliation, to make preparation in fact for the worship in which they are about to join.—*Guide to the Parish Church.*

Reason as a Restraint from Sin.

Reason is that power in man which enables him, from premises given, to deduce certain conclusions. It is not occupied in dreaming what may be possible, but in calculating what is certain. It does not conjure up before an ideal view scenes of excitement, but it places in order before the understanding scenes of calm reality. It does not stimulate, but guide. It does not dazzle, but teach. It does not inflame, but convince. It gathers, from experience of the past, premises by which it learns the probable conclusions of the future. From a great number of instances, carefully collected, of various kinds and different complexions, it analyzes the points of difference and deduces the agreement. From any one given point, conceded as a truth, it builds up with accuracy and precision, in morals, in science, and in physics, results the most momentous; and is neither terrified at their magnitude, nor confounded by their multiplicity. Such is reason—next to faith, God's greatest gift to man. Now, apply to this defence, and see, from its right use, how it will work for you in maintaining your ground against the heart on the one side, and the imagination on the other.

1. Out of one hundred human beings who have addicted themselves to the sin of gambling, only one has ever turned back from its fascination and ruin, and, repenting of the sin, has once more become a member of Christ. The other ninety-nine have passed their lives in misery and degradation, even among men considered most appalling. Whenever, then, a man begins to feel himself verging towards this sin—whenever he is sensible that the foul spot of covetousness is stirred within him—and thoughts of becoming suddenly or unjustly rich creep upon him—whenever the imagination of great wealth, possibly his, rises up before him, leading him, as a syren, to destruction—then, let calm reason come to his aid, and say, "If ninety-nine men out of a hundred, with the same desires and thoughts as now possess me, have not succeeded in their desires, nor fulfilled their thoughts, is it probable that I shall? The danger is too great. The odds are too large to make a reasonable human being endure the venture."

2. Everything which has a tendency to alienate the affections from God is a sin; and, therefore, is likely, as all sins, to lead to condemnation. But the indulgence of horse-racing, shooting, hunting, banqueting, and revelling, and such-like things, in which my heart's desire is placed, has a tendency to alienate my affections from God. Therefore, although my "heart" is in them, and my "thoughts" are occupied about them, it is clear to my reason, that to give up the greater for the less is an act of folly. These things must be abandoned.

3. Human life is liable to daily accidents of immediate destruction; the fever; the lightning; the pestilence; perils by sea; perils by land; perils by violence; perils by war. Shall I, then, a sinner, knowing that I ought to repent, delay my repentance until old age comes? Old age never comes at all to thousands—it may never come to me. I will repent and turn to God at once.

These instances will show the kind of arguments which reason (in other words, *common sense*) will use in defending us against the illusions of the devil; but there are other ways in which the knowledge of our inward selves, brought about by self-examination, may be brought to bear. We have learnt, as a matter of fact, that certain positions of life, certain societies and companies, have brought us into serious dangers, and that many vexations have followed thereupon. Reason says, "Avoid such positions, societies, and companies for the future."

4. At the banquet or the festival, at such and such houses, and on such and such days, I lost all power over my appetites, and gave loose to unseemly things. By the excitement under which I laboured, the flatteries by which I was beset, the congenial dispositions of the men whom I met, leading me on further than I meant to go, I was induced to do many things which I know, in system, are wrong; I was guilty of hasty and inconsiderate words, and of much exaggeration in my talk; I was led into much egotism and self-exaltation; I spoke even malignantly of others. I argued for victory's sake, or self-display, and not for the advantage of truth. My self-examination on these points has repeatedly caused me much sorrow and bitterness. What shall I do? Reason immediately makes an induction from it all, and says, "Never again visit such houses or join in such proceedings; keep separate and apart from them."

5. When I have been reading books of this or that description,—books of paltry character, and trivial in their objects, though I may have been occupied and amused in them for a time, I have inwardly found that my mind and spirit has been in proportion lowered and degraded, and lost its relish for higher and purer things; I have been drawn away from the more vital things of religion and of God, and my mind has wandered to questionable, if not sinful, topics of thought. Reason would immediately say, "Set aside such books, and seek better."

Such arguments, however, as these might be used by Aristotle or Cicero. I mean, that they are obvious even to a heathen. They appertain to us, as I said, in the nature of man. But, as Christians, we have higher and better weapons; we have a Saviour, a Gospel, and a Church, and thence are means of knowledge and means of grace, which, of course, agreeing with reason, yet so far exceed and absorb reason, as to say, all else is nothing, even as the world is nothing before God. If you say, falling into sin as you do, "I have an evil heart, evil thoughts, I cannot resist them," it is obvious that the Church of which you are a member will reply, "Have you come to me to seek for methods of resistance?" The Saviour of the world will say, "Have you come to me as I have bidden you? Come unto me all ye that labour, and I will give you rest."

In the first place, have you resorted to Prayer? Being as you are, a child of God by Holy Baptism, have you gone to your Father, and said, "Abba, Father?" In the boiling up of your heart, and the lusts of your imagination, have you striven to cool them down and assuage their fierce thirstings, by kneeling down and saying, "Have mercy upon me, O God, for without Thee I can do nothing?" Have you been taught that there is nothing whatsoever in this wide world which you may either fear or desire, but that you may deprecate it on the one hand or seek it on the other? Have you not heard about "knocking at the door," of "asking," and "seeking," and what the result is promised to be?—"It shall be opened;" "ye shall receive;" "ye shall find." There is God's sanctuary, and the prayers of the congregation. There is your own chamber, where you can shut to the door, and pray to your Heavenly Father which is in secret. Have you, when receiving the foul assaults of the devil, resorted to this duty? If not, how can you find fault, and say you are deserted? And if you *have*, still you must question whether you have done it rightly, perseveringly, and faithfully. All these points it behoves you to ascertain before you give yourself to murmuring. Whatsoever foul things trouble you—howsoever you be vexed—howsoever strong the tempter may be in pursuing you—pray for the opposite qualities of those which he suggests. If he suggests lust, pray for purity. If he suggests ambition, pray for contentment. If he suggests carnal, worldly pleasures, pray that you may have a mind that can delight in the spiritual pleasures of the eternal throne of God. On your knees uplift your voice. Crush the first risings of the thought. Spit upon the foul imagination as you would upon a foul gangrene—an ugly monster. Lift up the hands, and seek of God the spirit of grace.—*Bennett's Letters.*

The Necessity of Using God's Appointed Means in the Ministry of the Word.

It has pleased Almighty God to appoint divers orders in His Church, for the ministry of the Word; and we *have* a promise of His blessing in using the means he has appointed for that purpose, but we have *no* similar assurance, if we neglect those means, and resort to *other* agency invented by ourselves.

Next, we should observe, that the Scripture Reader and the City Missionary will either undertake the work of preaching the Word of God in our large cities, or they will not.

If they do *not* undertake it, then we are constrained to say, Here is Missionary agency without Missionary acts: why then does it exist?

But suppose the other alternative. Suppose they do undertake the work of preaching the Word, then we must be allowed to affirm that they undertake a sacred work, and a most difficult and dangerous one, without due call and mission. They undertake an office which St. Stephen and his brethren did not dare to undertake, without having been first proved to be fit for it, and without being specially ordained to it, and receiving spiritual gifts by the laying on of Apostolic hands; they undertake an office which, now that the extraordinary gifts of the Spirit have been withdrawn, no one should presume to undertake without previous training and discipline, and without a public call and solemn admission to it.

Besides, they engage in this difficult work in circumstances of peculiar hazard to themselves, and even to Religion itself. For it is well known that those who swell the ranks of Infidelity in our great cities, are too often found in the numerous class of mechanics and artizans. Among these are many who spend the morning of the Lord's Day,—not in resorting to the Lord's House,—but in reading the cheap and noxious publications of a semi-infidel Philosophy, or in poring over the pages of weekly periodicals, teeming with records of crime, and too often stimulating the passions to acts of anarchy and licentiousness. And these, let us remember, are persons who are not easily brought to become meek and humble, peaceable and loving—in a word, to embrace the Gospel. But they are men of active minds and practised intelligence, often elated by proud imaginations, and self-confident vauntings of their own intellectual powers.

These are the persons, in our large cities, who now stand in special need of religious instruction.

The Scripture Reader and the City Missionary are sent to impart such instruction; and he will either enter into discussion and debate on matters of Religion with those to whom he is sent, or he will not.

If he avoids such discussion and debate, if he abstains from it, if declines it, then, will it not be said, that the cause of which he is an advocate shrinks from the light? that the Christian Religion, of which he is an emissary, dares not enter the lists and encounter the weapons of Reason; and that, therefore, it cannot be true?

But, on the other hand, if he *does* enter into the controversy, if he does engage in disputes on Religion with the mechanics and artisans of our populous cities, who are shrewd and intelligent men, and are often too well schooled in the sceptical cavils and objections against Christianity, and who are too often tempted by the Evil One to make an ostentatious display of their intellectual powers in arraigning the wisdom of God, from whom they derive them; then, my brethren, is it not to be feared that our self-appointed champion of Christianity,—untrained and undisciplined, not endowed with gifts of human learning, unschooled in ancient languages, uninitiated in Church History and doctrinal Theology, but caught up, it may be, a mere novice in the streets, or having failed perhaps in some secular calling, and yet hoping for success in the most difficult of all callings, that of endeavouring to win over the sceptic and the libertine to the faith of Christ—is it not to be feared, we say, that he will sustain an ignominious defeat, perhaps in the presence of many bystanders, who are bribed by their passions to wish Christianity false, and that the sceptic and infidel adversary, having thus routed the champion of the Gospel, will affirm, with proud scorn, and profane mockery, and contumely, and triumphant exultation, that he has routed the Gospel itself?

Thus the sceptic and unbeliever will be more and more confirmed and riveted in his own scepticism and unbelief; and the spectators of the conflict, and they who hear the report of its result, will be tempted to profess themselves Freethinkers. And thus, my brethren, it may come to pass that by our ill-considered methods, and ill-assorted instruments, and ill-appointed agents for promoting Christianity in our large cities, we may unintentionally, but not less surely, bring contempt on Christianity, and promote the cause of Unbelief.

Once more,—If persons, professing different forms of Christianity and calling themselves by the names of different sects, go forth into our populous cities, as Missionaries, what will be the consequence? If they who profess to teach others have no divine commission,—if in fact, they send themselves,—and if they do not bring one and the same doctrine, and have no common symbols of Faith, no common Creeds or Catechisms, and no Common Prayer, if they have different *Psalms* and *different doctrines*, (1 Cor. xiv. 26,) and call themselves by different names of different sects, can it be expected, my brethren, that their teaching will be blessed by Him who is the Author of Peace and Lover of Concord? And will not the unbeliever and scoffer turn back upon such teachers as these with a sneer of sceptical scorn? will not our mechanics and artizans, to whom they profess to preach the truths of the Gospel, say to these different emissaries of discordant sects, "First go back and *agree* among yourselves *what the truth is*, and then—but *not till then*—come and teach us?"*

What has been now said, my brethren, has been spoken in plain language. The urgency of the case requires it. The dangers, temporal, and spiritual, that besiege us, are very great, and every day, and every hour, are becoming greater. We dwell, as it were, in a beleaguered city. We have no time to waste in compliments; we must not *daub the wall with untempered mortar*; but we must speak the truth, and speak it in love.—*Dr. Wordsworth's Occasional Sermons.*

The name of the architect who builds most of the castles in the air is "To-morrow," and Hope lays the foundation.

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* St. John xiv. 9.

* "Nothing is so great a stumbling block to learners (says Theophyl. on St. John xvii 23) as the disagreement of their teachers; for how will any be persuaded to follow those who lead different ways?"

THE CHURCHMAN.

NEW YORK, AUGUST 16, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

A "Protestant Episcopalian" must be grievously blinded by prejudice, or he would see through the "old-fashioned nonsense" of which he complains. Let him read the piece again, and without his Protestant spectacles, which evidently obscure his mental vision.

We must decline "To the Spirit-Rappers."

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We have the pain and mortification of recording another case of perversion of one of our Clergy to Popery. We copy the account from the newspaper of the place where it has occurred, in the adjoining Diocese of New Jersey, and the particulars are evidently given by one well acquainted with the circumstances, which are, as usual, such as display a degree of perfidy or of fatuity which leave us nothing to regret for the Church, though much to deplore for the man; while if such are the *acquisitions* which Rome is ever and anon receiving, we might almost say that she is welcome to them. If the pervert was *honest*, his change of mind, involving though it does so stupendous a revulsion, appears to have taken but eight and forty hours to accomplish. But this we do not believe. And it is a most significant fact, which this case in common with many others discloses, that no sooner do such men get *tainted* with the Popish bane, than they instantly begin to act upon Jesuit principles—under the belief, that is, that the end will not only justify but sanctify the means, be these never so mendacious, or otherwise disreputable. The delinquent in this case had been but some three months at his post in New Jersey, and there was nothing in his position there, nothing in its associations in any wise, that is apparent, to draw his mind towards Rome. For some time previous, it seems, he had been in Wisconsin, which is among the most unlikely places of all, one would think, to furnish any Romish influence, unless to him who, from some morbid craving, sought out or invited it.

So far as appears on the face of this case of perversion, it must rather have been an ultra-Protestant than a Roman influence that has done the mischief. There is often so much, in the working of our Church system, that is at variance with what is truly Catholic, that with certain minds it acts with a power of repulsion which they are unable to withstand. We do not say this with any view of excusing such perversions; for we consider it the duty of every one, whether layman or clergyman, and more especially the latter, so carefully to guard the avenues of his heart, and so earnestly to seek for divine aid to enable him to do so effectually, as not to be overcome of evil in this way. "Resist the devil, and he will flee from you." The precept is a divine one, and it will never fail in its effect when faithfully and energetically put in practice. But no one under the influence of the Holy Spirit could ever yield to the seductive arts of Popery. Still, let us take care that we do not make our "Protestantism" so act upon weak minds, anxiously desiring a higher Catholicity, as to drive them across that great gulph which separates us from Rome. We almost fear, from certain expressions in the account we have copied, which is evidently the production of one of the Clergy of that neighbourhood, that there was too much mere "Protestantism" in what the unhappy pervert had to encounter in his position there, and too little of the distinctiveness, too little of the integrity, of the "One Catholic and Apostolic Church" in which we profess to believe, and to which we hold that we belong. The expression, that he has passed "from Protestantism to Romanism" indicates but too clearly that there is ground for such an apprehension. Protestantism is so much a mere negative thing, that if he had nothing more definite and more real to pass from, there would not be so much to wonder at. But if it was the pure Catholic Faith—that which Rome has so grossly overlaid and corrupted—from which he has passed, then it is indeed, if not an unaccountable, a most perplexing perversion, and one that will be an infinitely more grievous loss to the unhappy apostate himself, than it can possibly be to our Church. Let us, however, do all we can, as Catholic Churchmen, to take every Protestant stumbling-block out of the way; and let us cease not to pray that God, of His infinite mercy, will keep us all steadfast in that doctrine and fellowship which we so providentially inherit from the Holy Apostles.

—It is not to Romanism alone that there goes a solitary straggler occasionally from the Ministry of our Church. There is another, though certainly a less pernicious ism, called Irvingism, to which one of our Presbyters has just been perverted—the Rev. John Sidney Davenport, of the Diocese of Western New York, who has been, as promptly as the requisite proof of his connection with the heretical sect would permit, deposed by the Bishop. This case has, we believe, arisen from the selfsame cause as that to which all the low-churchism we unhappily have among us is to be traced: men will be "wise in their own conceits"—wiser than the Founders and Fathers of the Catholic Church; and they will do "that which is right in their own eyes," instead of doing that which they are under a solemn engagement to do,—that is, hear and obey the Church whose sons and servants they are, and, as ordained to serve therein, "give their faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church has received the same, according to the commandments of God, so that they may teach the people committed to their cure and charge with all diligence to keep and observe the same." No matter, we say, what the ism be, whether Romanism, Irvingism, or Calvinism, to which they are perverted, the only security and safeguard against it is, under God, a faithful adherence to the principles of our Church in all their fulness and integrity; for wherever these are departed from, be it in ever so small a degree in the beginning, the first step is taken towards some perversion or other; and the mischief may be none the less, as sapping the foundation of the true Catholic Faith, although the perverts may contrive—as do too many of our Genevan perverts, for instance—to remain at their posts, doing the work not of the Church, but of the Sects—if not of him who is the author of all the heresy and schism, and therefore of all the sectarianism and scepticism that is in the world. The Bishop of Western New York has in this, as in a former case, acted with a degree of vigilance and firmness in the discharge of a painful duty, which well entitles him to the confidence and the gratitude of the Church.

—We continue, it will be seen, to receive interesting communications on the subject of Free Churches; and our private correspondence amply confirms the impression they are calculated to produce, that among the Laity, at any rate, whatever may be the case among the Clergy, it is taking a hold on the mind which must certainly lead to a fundamental change, in process of time, in the present pew system. It is somewhat remarkable, and certainly it is encouraging, that our own movement against that system, and for the establishment of a more Christian mode of providing accommodation in God's House for congregations of "rich and poor, one with another," is going on simultaneously with one in our Mother Church, which promises, too, like ours, to be eminently successful in time. For our part, we are convinced that the Church can never do its work, as it ought to be done, under the present system. Experience has shown that. For *fashionable* congregations it is, of course, not adapted. But these are too often among the very things which, by caricaturing religion, do so much harm in society. Above all other places, the pomps and vanities of the world ought surely to be excluded from the House of God; nor must we there exhibit that which the Apostle calls being "partial in ourselves," and which he so severely denounces as a despising of the poor, whom God hath chosen "rich in faith and heirs of the kingdom,"—reminding us, "If ye fulfil the royal law according to the Scriptures, ye do well; but if ye have *respect to persons*, ye commit sin, and are convinced of the law as transgressors." And may we not ask, with good Bishop Hall, "What room is there for God, where the world hath taken up the lodging?"

In a Magazine published in this city, which professes to be for Churchmen, a weak and unworthy attempt, we perceive, has been made to throw cold water upon the movement, by insinuating that Free Churches cannot be sustained without external aid,—that is, that their own congregations cannot support them. There may, doubtless, be such a case here and there. But what has that to do with it? It is the principle we are to look to; and if by any mismanagement of a vestry, or from want of due energy in the Minister, its application has in any case not wholly succeeded, the principle itself is not to blame—indeed it cannot possibly be to blame, for it is the principle of the Gospel. We know that it is sure to be unwelcome to what may be called the *old-fogyism* of the Church; but that must all be exploded, if "progress" is to be the watchword—progress among the people, yea among "the masses" of the people. There is a great deal of this *old-fogyism*, we are sorry to see, in the Magazine in question—a great deal of what, in England, they call *High and Dry*; but it must all give way to that spirit of progress which we trust is now vigorously at work in the Protestant Episcopal Church of this land. We are well aware that the Free Church system will not suit drones,—neither will it suit Clerical Editors, who give the time and attention to their newspapers which they have solemnly vowed to give to their flocks. But it is a righteous system, notwithstanding: the very fact, indeed, of its not suiting those who shirk their sacred duties, is one of its great recommendations. There is a certain Reverend Doctor in Philadelphia, for instance, who boasts that he works "night and day" at his newspaper, to the neglect, of course, of the obligations he owes to his flock, and to "the masses" from whom he might augment his flock: the system would never suit him, because it would demand of him *all*, ay, *every moment* of his time; yet that is no reason why it is not the right system,—on the contrary, it is probably one very reason why it is. The Reverend Doctor, in his displeasure with it, tells his readers that it is "one of the hobbies the Editor of the *Churchman* has mounted." Very well. It is a good "hobby," at any rate; and we have a noble host of devoted Churchmen, both Clerical and Lay, who are similarly mounted, and riding with us in a race in which, in no long time, we are sure to win.

—We have copied from the *Calendar* an intimation that its Reverend editor has resigned the charge of St. Luke's parish, South Glastenbury, "having been disabled, by a severe and long-continued attack of Rheumatalgia from discharging the proper parochial and pastoral duties of a parish;" and of his having removed to Hartford, "where he can give a more prompt, careful, and continual oversight of the *Calendar*,"—we are quoting his own words,—"thus rendering it, as he trusts, more complete and satisfactory, without infringing upon any duties pertaining to any other office." We unfeignedly regret the cause of this resignation, though on other accounts we rejoice at it. We only wish that other Clerical editors—though from happier causes—would also feel themselves "disabled from discharging the proper parochial and pastoral duties of a parish." It would indeed be a glad omen of a reviving sense of ministerial responsibility, if a certain Reverend editor at Philadelphia, for instance, would intimate to his flock, and to "the masses" in and around his parish, that he has resigned, not his pastoral, but his editorial charge, thus rendering his cure of souls "more complete and satisfactory, without infringing upon any duties pertaining to any other office."

"ALL THE FAULT OF THE CLERGY."

A mischievous article under this title appears as an editorial in the columns of our High Church contemporary, here, last week. "Nothing," it declares, "goes wrong in the Church, but the responsibility of it is brought home, sooner or later, to the doors of the Clergy." And then it proceeds to enumerate a variety of clerical duties, the neglect of which, it is notorious, does make things "go wrong in the Church," with the object of having it inferred that such neglect is not to be "brought home to the doors of the Clergy"—that they are not to be expected to do everything—and therefore are not to be held responsible for what "goes wrong in the Church." The real purpose of the thing is plain and palpable enough; and we do not hesitate to pronounce it a very paltry one.

We are not of those who would idly or indiscriminately blame the Clergy. We hold their sacred office in too great reverence to permit us to do anything so unjust and disrespectful. But he is no friend to the Clergy, as he is no faithful member of Christ's Holy Catholic Church, who would shut his eyes to the shortcomings of any clergyman, upon the active and faithful discharge of whose duties, in all their ramifications, such momentous issues, for time and for eternity, so often depend. It is a mighty office to fulfil,—it is a great treasure that is committed to their charge. For their flocks "are the sheep of Christ," as they are told at their ordination, and exhorted to have always printed in their remembrance,—"the sheep of Christ, which He bought with His death, and for whom He shed His blood. The Church and Congregation whom you must serve, is His Spouse and His Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life."* Theirs, then, is indeed a charge which requires no ordinary diligence, constancy, and fidelity; and remembering the difficulties under which its duties have often to be performed—difficulties which not unfrequently increase in proportion to the faithfulness with which it is sought to perform them—we are bound in fairness, in reason, and in charity, to make every allowance for human imperfections. But to put down all concern about the matter,—to repel every disposition to inquire if so momentous a charge is fulfilled,—to charge the unreasonableness, to insinuate the uncharitableness, of questioning it in any case, by a flippant sneer about its being, right or wrong, "all the fault of the Clergy," is, we repeat, in times like the present especially, a most wanton piece of mischief.

It is not "*all* the fault of the Clergy." Who ever says it is? He would be utterly unworthy of credit or respect who should hint at anything so monstrous. But it does not follow, that although it is not "*all* the fault of the Clergy," there may not occasionally be fault in that quarter; and the Clergy themselves, as a body, we are sure, would scout any such idea as that there is no fault among them. And why are we not to be honest in so important a concern? What but evil can it possibly do to induce any one to "lay the flattering unction to his soul," in things so sacred, so awful, as those of the Ministry of Christ—that all is right, when there is anything that is wrong?

After giving a long catalogue of duties—things of which our contemporary goes on to say, "And we shall be the last to deny, either that all these are subjects in which the influence of the Clergy should be dominant, or that, in them all, the actual influence exerted by the Clergy is wonderfully less than it ought to be"—it is yet made something very like a joke of, that "the Clergy are in fault all round, about almost everything"—which, being interpreted, means that there is no fault at all,—as though it were a matter, either one way or the other, which was proper to be laughed at, rather than to be regarded as one involving momentous realities. And then, as if striving to be serious for a moment, the reader is gravely told to ask himself, "how, in the name of common sense, *can* an order of men so few in number as our parish priests, attend adequately to such various and numerous departments, all of which require so much more of *time* in attending to them than any one man can possibly find, even supposing that his education had been so peculiar as to give him all the requisite knowledge and skill? It is manifestly *impossible*. Human nature—the general average of it, at least—is so constituted, that the faithful performance of all this, in each parish, by every parish priest, may as reasonably be expected as a wheat-harvest in December." And here, again, it is mischievous. Not that we would impose upon the Clergy any *impossible* course of duty. Yet we know what *can be* done—we know what *is* done—where the duties of the sacred office are made, as they ought to be, the great business of life—the *one* object of every day's pursuit, "from early morn to dewy eve,"—ay, even where, in addition to "such various and numerous departments," there is the *Daily* Service of the Sanctuary performed also. We have clergymen in our mind's eye at this moment, who do not find it "*manifestly* impossible," both in our own and the adjacent diocese; but whose pastoral lives, in these respects, illustrate and realize the old saying, "Where there's a will, there's a way." But, of course, if a clergyman will distract his thoughts, and waste his time, with other objects,—if, for instance, he will take upon him the cares and troubles of newspaper editing, to the detriment of that ministerial order to which he was ordained, "manifestly impossible" it will undoubtedly be,—only he himself it is that renders it so.

How differently from anything like blinking the question of fault—where fault there really was, or was suspected to be—even with the Clergy, has been the language of many of our Bishops, within the last few weeks, in their addresses to their respective Conventions.

"My brethren *of the Clergy* and the Laity," says the Bishop of Indiana, "if we desire the Church to increase and expand itself, and be permanently established in our midst, greater permanency in the pastoral relation must be cherished and secured than in some instances prevails, and ministers and people must mutually lend themselves and put forth earnest efforts to the attainment of this important end—the one, by greater *patience, perseverance, and self-denial*; the other, by greater forbearance, consideration for feelings, and liberality in pecuniary contribution. The old adage that a "rolling stone gathers no moss" is as true relative to the Church, her ministers, and her congregations, as it is in secular affairs. There can be no reliable permanent growth, if ministers allow themselves to run away from difficulties, instead of boldly facing them and endeavouring to surmount them; if, as is sometimes the case, they scarcely begin to labour in a given place, before they are discouraged, and prepare again to take wing and fly away."

The Bishop of Illinois, in that important matter, "attention to the religious instruction of the young," declares that the "concurrent interest in this is still required of *minister* and *people*."

The Bishop of Virginia, in allusion to the want of pecuniary liberality, which he attributes to "sinful self-indulgence, and want of love to Christ and the souls for which He died," with special reference to the Clergy says, "God has humbled us by revealing this deficiency, and we must become deeply humbled before Him if we would desire its removal"—solemnly and emphatically adding,—

"Each one in the silence of his own heart must ascertain his own and his full share of the sin which has covered us with confusion. When thus humbled we may reasonably hope to be exalted, and such exaltation can only be safely granted, under the circumstances of the case, in view of such thorough humiliation."

The Bishop of Missouri, after pointedly putting the question to his Clergy, "Are we, my beloved, doing our work *faithfully?*" plainly tells them, "We need something more than church edifices, with crowded congregations; we need the manifestation of the Spirit of Christ."

The Bishop of Pennsylvania declares to his Convention,—

"*More* prayer for an unction from the Holy One—*more* strenuous effort to glorify God and do good to all men as opportunity offers—*more* co-operation of Laity and Clergy in making aggressions on the kingdom of darkness and debasement immediately around them—*more* special preparation on the part of all *and especially on the part of the Clergy* for the peculiar work which devolves upon us in this age and land—here is the work which it most behoves us to do and to do with our might."

Significantly and solemnly adding, that although grateful for what has been accomplished, yet,—

"Other feelings than those of self-applause surely become us when we review the past; and if we hope for the fulness of the blessing of the Gospel, other emotions than those of self-confidence should possess our minds as we look forward to the future."

The Bishop of Maryland reminds his Clergy,—

"I have repeatedly, at our annual meetings, spoken, as I have felt, strongly, of deficiencies in one and another branch of our common work," until "remonstrance has at times almost assumed the appearance of upbraiding, and lent a colour to comments on what has been termed the 'scolding tone' of Episcopal addresses in this Diocese."

And then, after showing that there is still but too much reason why their Bishop should speak strongly, he asks,—

"How shall the Laity be stirred up to an interest in their neglected duty, except through *you* their representatives?"

In another case, that of the Diocese of Tennessee, the Committee on the State of the Church, in their report to Convention, urge upon the Clergy,—

"Their duty to devote themselves more faithfully to the service of their Lord and Master, so that men may see their good works, and glorify their Father in Heaven; so that their lives may add force to their words, when they say to others, 'Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.'"

We could still multiply such testimonies against what is broadly insinuated, if not directly imputed, in our contemporary's article, that there is no fault to be found; but our time and space would fail us. We will add, therefore, but one more to those already presented,—that of the Bishop of Rhode Island, taken from that excellent Primary Charge of the Right Rev. Prelate's which is already in the hands of all our readers.

"Oh!" he exclaims, "if the living Christ could be reproduced in the person of His professed ambassadors, what a change would come over society, and what an impulse would be given to the Church!" And then he asks, if they were in their organization and in their efforts what Christ designed them, as His ambassadors, to be—if their preaching electrified the world—if their ministrations met the real wants of men—had they the reality of Christ—"would there be so many human controversies, loose, disjointed, often un-Christian in their form, aiming to accomplish that which Jesus established His Church to do?"

Are we, then, to be told, that this is all an idle outcry? Is the answer to any attempt to give a practical reality to yearnings such as these—to give practical effect to exhortations such as these—to be met with the flippant, pettish response, "O, yes—it's all the fault of the Clergy"—"nothing goes wrong, but it is sooner or later brought home to the doors of the Clergy?" Surely, surely not! Surely the Clergy themselves will never be parties to any such worthless attempt to bolster up what is wrong, what is defective, or what is insufficient, in the working of that which involves such awful responsibilities, and such everlasting issues, as the work committed to their hands most undoubtedly does.

INCITEMENTS TO PERVERSION.

The perversion to Popery of the Rev. William Markoe, late a Presbyter of our Church, has called forth some remarks from our contemporary of the *Episcopal Recorder*, which we cannot but think most mistaken and most mischievous. They occur in an article entitled "The Cause and the Result,"—the cause being dilated upon as, first, "the eccentricities which were introduced into the public worship of our reformed communion by Mr. Markoe and those with whom he sympathized;" and, second, "that sacramental theory which makes the Episcopate the channel of grace, and which cannot, therefore, do otherwise than consider those communions which hold it, in the same way that we should consider kindred rivers that, springing from the same fountain and descending to the same sea, are separated during their whole course by but a narrow portage,"—the result, of course, being this unhappy gentleman's perversion.

Now, as to the first, we cannot at present say much, because we do not know what our contemporary really means by "eccentricities" of public worship. Certainly there are observances, very pious and proper, which are not common, unhappily, in our own Church, but which are not forbidden, and which cannot possibly deserve to be regarded as "eccentricities." Kneeling in public prayer, for instance, in the congregation, is, generally speaking, the exception to the rule; but it is not on that account an "eccentricity." It is the common practice for the officiating minister to turn his face to the people in public prayer, thus keeping up a vicious notion that he is preaching the prayers to them, instead of addressing them to the Throne of Grace; yet it would not be fair to call the better and the Catholic custom of turning from the people an "eccentricity." The writer of this article entered one of our churches the other day, in company with its venerable Rector, who reverently bowed his head after crossing the threshold; yet we should scarcely call this an "eccentricity." We should rather call it an act of reverence, strictly in accordance with God's Word, wherein we are expressly told, "Reverence My Sanctuary,"—the giving effect to an internal emotion of reverence and awe, under the remembrance of what God has said of such a place,—"I have hallowed this House which thou hast built to put My Name there forever; and mine eyes and my heart shall be there perpetually." It is a custom of which one of the Synods of our Mother Church, nearly a century after the Reformation, said, "We heartily commend it to all good and well-affected people, that they be ready to tender to the Lord their reverence and obeisance, both at their coming in and going out of church, according to the most ancient custom of the Primitive Church in the purest times." Such pious and primitive customs some may call "eccentricities." The Puritans, we dare say, call them so. But Catholic Churchmen are not Puritans. However, as we write very much in the dark as to his meaning on this point, we pass on to the next,—that which he calls the "Sacramental Theory," and which contains some of the most vital principles of our Reformed Church. Are, or are not the Sacraments channels of grace? that is the question. Why, our Catechism teaches very "babes in Christ" that they are. "What meanest thou by this word *Sacrament?*" And the answer is, "I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." This is the "Sacramental Theory" of our Church. And are we to shirk it, are we to decry it, because it is part of the Romish theory also?

Let us put it upon the solid ground of simple honesty. It may suit one's own Protestant notions—it may be most agreeable to one's Puritanical, or, if you like, Evangelical prejudices, to repudiate much that is Catholic in the doctrine and discipline of our Church; and that, just because we think it is Romish, or that it inclines towards Romanism. Rome has made herself so hateful in Protestant eyes—ay, in the eyes of those who are true Catholics, while yet they are Protestants—that her sanction, or her adoption of any doctrine or of any ordinance of our common religion, has the effect with many of condemning such doctrine or ordinance. "The name of Popery," Hooker has remarked, "is more odious than Paganism among divers of the more simple sort, so that whatever they hear named Popish, they presently conceive deep hatred against it, imagining there can be nothing contained in that name but must needs be exceedingly detestable." Yet this is not only very foolish, but very mischievous; for its direct effect is to obstruct the reception of any Catholic truth which the Romanists may happen to retain in common with ourselves. Such prejudices ought not to be encouraged by the Clergy. We have lost much that is conducive to edification—much that is pious, devotional, reverential, or that would be made so in our hands, just because Rome has kept and has abused it. And to say that the restoration of such things, whether they be of doctrine, or of discipline, or of ceremonial, has a tendency to lead men to Rome, is to libel, is to impugn what Christ himself ordained and enjoined, what His Apostles practised and enforced, and what the primitive Fathers preserved and perpetuated. "What reason," it has been asked, "have we to think that our own Church is a part of the Catholic Church of Christ?" And the answer given is this:—"Because we find in it the ordinances, the doctrines, and the authority of the Catholic Church." Again:—"How does it preserve the authority of the Catholic Church?" "Because it derives its authority by succession from the Apostles." "Why is succession necessary to a true Church?" "Because none can make a Church but Jesus Christ Himself, from whom we derive it; and without this rule of *succession*, any company of people, even of women, might make a church. But the Church being the Church of God, and not a human society, men can no more make God's Church than they can make God's world." Further:—"How does it appear that our Church preserves the same ordinances?" "We find in it the same means of grace to fit men for salvation as were in the Church of the Apostles." "Which are they?" "Baptism with water, Confirmation, Absolution or forgiveness of sins, Benediction, which signifies consecration or authoritative blessing, the Lord's Supper, Ordination by the laying on of hands."* Such are the Catholic Church's means of grace; and they are the very things, or some of them, the holding and upholding of which Low-Churchmen and No-Churchmen agree in asserting will inevitably lead to Rome!

Hear, further, what the judicious Hooker says as to these "means of grace," which we are cautioned against as leading to Rome:—"Seeing that Sacraments, therefore, consist altogether in relation to some such gift of grace supernatural as only God can bestow, how should any but the Church administer these ceremonies as Sacraments, which are not thought to be Sacraments by any but the Church? The use of Sacraments is but only in this life, yet so, that here they concern a far better life than this, and are for that cause accompanied with 'grace which worketh salvation.' Sacraments are the powerful instruments of God to eternal life. For as our natural life consisteth in the union of the body with the soul, so our life supernatural in the union of the soul with God. And forasmuch as there is no union of God with man, without that mean between both which is both, it seemeth requisite that we first consider how God is in Christ, and how Christ is in us, and how the Sacraments do serve to make us partakers of Christ." Thus again we see, that the adoption of these very principles, in which it may be truly said the very life of the Church resides, is that which it is pretended by so-called Evangelical men must inevitably take us to the Church of Rome!

But do we not go far, far beyond the Church of Rome for such Catholic verities? Whence did these principles come—whence came the very liturgies and offices of worship so distinctly embodying them, which are in use in our Church? Did they not come to us in this land, slightly varied, it may be, but not impaired in any essential part, from that vast Christian society instituted by Christ, and organized by the Apostles, called the Catholic Church? Nor, as ultra-Protestants would insinuate, *the Romish Church*. Let this ever be remembered. "The two things," as has been well observed, "are very different, though *through* the Church of Rome much Christian truth did once come to us. The fountain head was still further up; it lay deep in antiquity. Trace back fifteen hundred, and more than fifteen hundred years, and there you will find the source from which the Clergy of this day trace their teaching and their powers; and to which, at the Reformation, our ancestors went back, when they suspected, or rather knew, that the stream, as it came to us through the channel of the Romish Church, had been mixed and corrupted with novel and human imaginations."†

It is dishonest, then, to profess to be of the Catholic Church, and yet deny, or shrink from Catholic doctrines—dislike them or be afraid of them, because Rome has them in common with ourselves, and turns them, or some of them, to a bad account. It is dishonest, because they are professed, or are represented to be professed, by every member of this our Protestant Episcopal Church, who accepts and uses the ordinances which contain them, and carry them out. By the Clergy especially are they professed and acted upon—unless, indeed, they have been guilty of mental reservation or equivocation at their ordination to the Holy Orders of the Church, when they solemnly engaged not only to believe in but to minister such Doctrines and Sacraments as this Church hath received them—received them from that Holy Catholic Church of which ours is a veritable and pure branch. It is at variance with the whole character of Christ's Church—of its charity especially, which "never faileth,"—that charity which is Catholic, its opposite, prejudice, being sectarian. It violates the principle which was the very life of the early Church, and which must be the very life of our Church also, if it is to fulfil its mission on this vast continent. It vitiates all unity; and "not to hold unity," says St. Chrysostom, "is not to hold to faith; and when a man struggles against the Church and resists it,"—as he undoubtedly does who shrinks from such of her Catholic doctrines as run counter to his Protestant prejudices—"does he suppose that he really continues to belong to it?" For, as he adds, "The Church is one, though multiplied far and wide by its natural prolific tendency; in like manner as the sun has rays many, yet one light; and the trees many boughs, yet their strength, from the root upwards, is a single property. Divide the ray from the sun, and the principle of unity will negative the separation. Lop the bough from the tree, it will want strength to blossom. Cut the stream from the fountain, the remnant will be dried up." And is it not to do something very like this, to drift us asunder from those Catholic verities which are essential to that principle of unity, when we give way to a prejudice against what is Romish, and a dread lest its recognition and adoption should lead us to be Romish ourselves?

There is no doubt that such dishonesty, if nothing else, has itself very much to do in driving sensitive minds from our communion, to seek refuge in one where they imagine, however vainly, that there is both faithfulness and earnestness—that what the Church teaches they hold, and what she enforces they practise. It is a trite but true saying, that "it is easier to ruin a man of principle, than a man of none; for he may be ruined through his scruples." And we may depend upon it, that laxity, and pusillanimity, and faithlessness in our Church, have raised scruples in the minds of many which have ruined by repelling them. Let us, then, be faithful and true to the Catholic doctrine of our Church, come what may. Let prejudice ever be made to give way to principle. And let us doubt not—but believing act upon our faith—that

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* Exhortation in the Ordination Service.

* Jones of Nayland.

† Sewell]

> "Never anything can be amiss,
> When truthfulness and duty tender it."

THE REFORM SPIRIT.

In the very able address pronounced before the Belles Lettres Society of St. James's College, Maryland, which we have separately noticed, there are some allusions to the *Reform Spirit* of the age, which, as applied to the Church, we were sorry to see. The Reverend lecturer objects, that "it is partial, that it attacks single evils, forgetting the multitude they represent," and also to "its impatience of delay, its appetite for immediate and striking results, and its fatal undervaluing of the scope and influence of those organic, and because organic, divine institutions—the Family, the State, and the Church." Of course we confine our strictures to the Church; and, as applied to this institution, we must demur to the imputation. "Restless, eager, confident, and impetuous," he says again, "it appeals to the great central principles of man's movement, but cannot trust in them so far as to wait serenely for the necessarily slow evolution of their results." And here, as before, we must decidedly demur, as respects the Church. It is not only untrue, but it is very far removed from what is true. We do not, of course, mean to confound *organic* changes with reform; that would be revolution. Reform is the restoration of what is decayed, perverted, or corrupted, to its original state of perfectness and efficiency, so as to make the institution to be reformed fully answer the object for which it was instituted. Sometimes, indeed, there is a process of adaptation required in reform: the state of society may have outgrown its capabilities—new wants may have been created which it is unable to meet—new circumstances may have arisen, which are beyond its means, without some extended applicability. And this is particularly the case, just now, with the Church in this country. Andrew Marvell expounds the true principle, when he says, that as "all governments and societies of men do, in process of long time, gather an irregularity, and wear away much of their primitive institution, the true wisdom of all ages hath been to review, at fit periods, those errors, defects, or excesses that have insensibly crept into them, to brush the dust off the wheels, and oil them again, or, if it be found desirable, to choose a set of new ones." This is true, whether as regards the State or the Church; but it is especially applicable to the Church—not in its primitive organization, but its present administration. Who can deny that in the Church—here as well as in England—time, and change, and private judgment, and prejudice, have combined to "wear away much of its primitive institution!" Contrast one of our congregations of the present day with what we find described in primitive and purer times; and can one possibly fail to see how much—ay, and how much that was sterling and good, too—has been worn away? How little have we either of the provision or the love of the early Church! Where can we find anything of that blessed correspondence which grew up between rich and poor, as members of the same "household of faith?" Why, the early Christians had such regard one for another, as members of Christ, that "all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need." And although such community of goods is no longer necessary—such selling of possessions and parting them to all men has ceased to be requisite *in letter*, yet the *spirit* of such Christian charity is as much needed as ever; and it must prevail, it must abound, if the Church is to fulfil her obligations to her Divine Head.

Mighty indeed are the evils which past neglect has bequeathed to us,—ay, bequeathed to us, many of them, by our Mother Church. Most grateful ought we be to that Church for many blessings received at her hands, and received, too, under circumstances most adverse to their being conferred. England herself—that is, the Government of England—cared little or nothing for the Church in those days, except as a political engine, as she cares little still; and in its Colonial policy, as with its Home policy, the spiritual interests of the people had little or no regard. Perverted in her organization, crippled in her operation, depressed in her influences, by Erastianism and State-craft, one's wonder is that the Church of England was able to do what she did. But, with her benefits, came disadvantages. She was herself, at that time, much degenerated. Her Clergy had sunk into a state of most disreputable indolence and worldliness. Many pious usages, and much godly discipline, had become extinct. Her Services had grown cold, formal, lifeless. Her Sacraments were explained away in their doctrine and neglected in their administration. Puritanism, too, had entered in, and displaced much that was Catholic and Apostolic in her principles and her practice. And all this evil, or much of it, was transferred to ourselves. Take but one practical instance—though a minor one, some may think, as compared with others—that of *reading* in Public Worship what was intended to be *sung*. Either from indolence, or carelessness, or prejudice, the singing of even the Psalms and Hymns of her Services had, for probably the first time since the days of David himself, fallen into disuse in one portion, at least, of the Church of God! And so came it to pass, that we partook of the same anomaly—and do to this day; for the Psalms in our Prayer Book are not even "pointed as they are to be sung or said in churches," as they are in the English Prayer Book. "Our Reformers," says Mr. Markland, "were sensible that, as in all public matters of importance, forms and ceremonies are employed, so, in the highest, our reverence in the worship of Almighty God should be kindled by suitable means; and therefore, with their accustomed wisdom, they retained in the Service of the Church those ceremonies which they found and approved, yet without their abuses. Those things which were harmless were to be employed 'to that good end for which they were at first instituted,' divested of the evil wherewith they had been infected by the Church of Rome." Yet most of these, one after another, fell into neglect, either through indifference, or slovenliness, or under the influence of Puritanism. Even kneeling, the suppliant's natural, not to say instinctive symbol of helplessness, submission, reverence, and entreaty—which, when language cannot be understood, can plead intelligibly and forcibly for compassion and mercy—even this, as the posture of prayer, fell much into desuetude, under the cold and spiritually heartless state of things in the Church. All these negligences and indifferences and irreverences, then, were imported here; and with them, too, the obnoxious pew-system, which had no existence in England until long after the Reformation—pews not being in general use, indeed, until the middle of the seventeenth century. Here and there a right-minded Bishop wrestled against them. Bishop Wren, among some few others, made them the subject of inquiry, in order to suppress them. In his Visitation Articles he asked,—"Are all the seats and pews so ordered that they which are in them may kneel down in time of prayer, and have their faces up to the Holy Table?" "Are there any privy closets or close pews in your Church?" "Are any pews so loftily made, that they do any way hinder the prospect of the church or chancel; so that they which be in them are hidden from the face of the congregation?" Their very origin was evil—as evil has been their continuance. "They seem to have originated," says Dr. Hook, "with the Puritans, [and to have been intended to conceal the persons sitting in them, that they might disobey the Rubrics and Canons providing for a decent deportment during Divine Service, without conviction." This evil, then, has been likewise bequeathed to us,—all that indolence, and self-indulgence, and indifference, which chimes in so naturally with the notions and feelings of the world; and all that contempt of rule and restraint which accords so congenially with the spirit of our age and country.

Surely, then, we have much that is wrong to put right, many things in which there hath "gathered an irregularity," and been a "wearing away of their primitive institution," to be reformed. And so far from there being any "impatience of delay" in the wish to reform these things, anything "restless, eager, confident, and impetuous" in any movement to that end, one is almost disheartened at the unhappy fact, that, great as the evil is, a vast majority seem as though they loved to have it so. We only wish that there *was* some "impatience of delay"—some feeling that was eager, or even restless, on such a subject. It would indeed be a wholesome and a hopeful symptom.

We quite agree with Lavater, that "he who reforms himself has done more towards reforming the public than a crowd of noisy, impotent patriots." And it is the same in reforming the Church. If every layman would set to work and reform himself, as a Churchman,—would cease to be indolent, indifferent, and irreverent, and learn to be earnest, real, devout; and if every Clergyman would correct what is amiss in his own Church Services, and do his utmost to put right what is wrong in his own Church arrangement, more could be done towards a general reformation than by any other means. But we all require to be stirred up to it; and nothing, we believe, humanly speaking, will do this so effectually as the extension and concentration of that Reform Spirit, under the influence of which "impatience of delay," and a feeling "restless, eager, confident, and impetuous," would be indications of earnestness and reality far too gratifying to be afraid of.

THOUGHTS ON CURRENT EVENTS.

We cannot justly complain this week of the want of events. The lamentable occurrences at Louisville would alone furnish abundant matter for reflection. Unfortunately they are not the only matters which serve to point our thoughts in a particular direction. The outbreak at Louisville is the most serious election riot which has ever taken place in the United States, and seems to transcend European election riots, as much as they have hitherto had a bad preeminence over American disturbances of a similar character. Of course each party lays the blame of the first attack on the other, and as there has yet been no judicial investigation, there is no evidence, upon which reliance can be placed, to enable the great public to decide the question. It may be doubted whether a judicial inquiry would remove the difficulty, or even materially diminish it. While, therefore, we see that great crimes have been committed, we are at a loss to fix the guilt of them, not merely upon individuals, but upon parties. Yet one thing is certain, that both parties, and probably most or all of the individuals concerned, acted upon similar principles, and those very likely to produce the effects which we deplore.

These principles are widely diffused among us, and we have often taken occasion to advert to them. They are a determination, at all events, to carry out our own notions, and an utter disregard of the opinions and rights of others. The boasted principle of self-government takes, as we have frequently remarked, two forms: one, that of individual independence of action; the other, that of subjecting the individual will entirely to that of the majority. In both forms it rejects any other control than that which the individual or the majority choose to impose upon themselves. Constitutions, laws and compromises are nothing in the way of the great principle of popular sovereignty, or of the little principle that every man must pursue his own notion of happiness in his own way. Every man varies between these two principles, as he is or is not one of the majority. Minorities are always in favour of the largest liberty of individual action; majorities are thoroughly convinced that every man ought to submit his will in all things to the will of the majority.

But the evil does not end here. Local majorities are set up against the majority of the whole. The theory of our Government is said to be, that the law is the expression of the will of the majority. But it is the will of a constitutional majority, which may be, and is often, different from that of the majority told by the head. Hence a continual appeal to the numerical majority. After every Presidential election, the defeated party endeavours to show that it owes its defeat to the checks and balances of the Constitution, and had the numerical majority. The inference is, that it ought to have succeeded.

Except in the case of the Presidential elections, it is not very easy to ascertain what is the will of the numerical majority. Every man, therefore, claims that it is with him, and that he is, on that account, entitled to resist the will of the local majority. Still, as the majority of the whole is made up of the local majorities, he would rather control than resist the will of the particular majority with which he is in contact. The old mode of doing this was by fraud, or if force was resorted to, it was on so small a scale as to produce no appreciable effects. Indeed, it may be doubted whether force and fraud united often changed the result of an election. The time seems to be coming when force is to be relied on, and perhaps to be an important element in election contests. The general possession of fire-arms by our people is like to render it more bloody and fatal. A similar state of things has been found in Europe.

With respect to the particular election to which we have adverted, the Know-Nothings are charged with having taken possession of the voting places, and not allowing any person not of their own party to vote. The charge is scarcely denied, for it is only said in reply, that they only intended to get in all their own votes, and then leave the polls open for their adversaries at an hour so early as to permit every one entitled to a vote to use his privilege. But this was of itself unfair, because every man, without reference to his opinions, was entitled to vote at that period of the day which he found most convenient. Moreover, the prestige of a large poll early in the day, is understood to have an effect upon the votes at a later hour. Again, it could not be expected that the other side should understand that their rights were only put in abeyance for a few hours. It does not appear that any announcement was made of the plan of action, and if there had been, it would be expecting rather too much of poor human nature, that the announcement should have been believed. The state of the facts is, then, that both parties are charged with unfair attempts to influence or affect the result of the election. One of them makes admissions which amount to a confession of guilt. The other is charged with a deliberate intention to commit still greater outrages, and both have actually participated in disgraceful acts of violence. We are unable to apportion the guilt, but it is clear it had its origin in wilfulness, the determination to carry a point by any means.

Recent events in Kansas point to the same thing as the cause of the evils which prevail in that territory. It is charged, and rather justified than denied, that an election has actually been decided by foreign votes, supported by foreign violence. It is avowed that persons entertaining particular opinions are to be prevented by force from settling in the territory, and that the General Government is to be controlled in its appointment of officers. All this, too, is done by those who have announced themselves as the champions of popular sovereignty, and advocated the repeal of a law on which, more than on any other, the peace of the country depended, in order that certain questions might be decided by local majorities.

In Utah, it suits the convenience of the leading men to establish polygamy, and a local majority has been secured to make or tolerate such a law. It is out of the question that this could be done by fair means, for the polygamy of the few involves the celibacy of the majority, and that is certainly not the chosen condition of the mass of mankind.

All these things grow out of the determination of men to have their own way, and carry into effect their own opinions by any means. This again is connected with the notion which every man entertains of his own infallibility. It is connected, too, with the wants of the American character, to which we adverted a few weeks ago. We then said that those wants were not peculiar to the American character, but belonged to the character of the age, and were only more conspicuous in the American character, because it is the fullest development of the character of the age. The wants, however, certainly exist, and are conspicuous amongst us. They are, as our readers will probably recollect, faith and conscience. If men believed that the world was really under the governance of Divine Providence, they would have confidence that things would ultimately come right. If they had consciences, they would understand that it is not the business of men to set them right by means which are themselves wrong. The root of the evil is, that men do not want what is right, but what they think right. Naturally enough they do not feel confident that their private opinions will be sure to succeed finally; because, among other reasons, they know that those opinions are complicated with their interests. They are not willing to trust their interests to the Divine disposal, because they think that they understand their own interests better than the Omniscient, and because they prefer their own interests to those of the universe. In other words, because they want faith and conscience. Still those wants are not confined to the American character. Almost everything which is occurring in England, from Mr. Roebuck's absurd Committee of Inquiry down to the Sunday riots in Hyde Park, show that in that country the same wants are felt.

But it is not the less important that we Americans should learn the great lesson of desiring the good of the whole, and being content to take our share in that good. When we have learned that lesson we shall easily master another. "In quietness and in confidence shall be your strength." Both are at present very necessary in both Church and State.

Baltimore, August 13, 1855. H. D. E.

NOTES AND COMMENTS.

"The Fan Controversy."—The Reverend Doctor of the *Banner*, with glaring impropriety, continues *his* sneers at what he calls "the fan controversy." He is sorry, he says, to say that, "like the dog-days, it waxes warmer and warmer, with no prospect of a cessation of hostilities till an early frost." This, however, witty though it is intended to be, will not hold good at all; for it is a remarkable confirmation of the view we take as to its needlessness, for any thing, that is, but self-indulgence—that the frost makes no difference. It prevails at Christmas, as well as at Midsummer: not, perhaps, to the same extent, yet still it is practised, and some ladies appear to make it, even then, the most important, certainly the most earnest, affair that they take in hand at church, as though it were really a religious ceremony. The Doctor, however, has got something tangible to keep him in countenance. "Two Sundays ago," he exultingly tells us, "we noticed one of our most venerable *Bishops* industriously fanning himself in church, apparently without having any fear of the *Churchman* before his eyes!" Now it was of no consequence whatever that he had not "any fear of the *Churchman* before his eyes." But was there no other fear? Do we not read in God's Holy Word, "Serve the Lord with *fear*, and rejoice unto Him with *reverence?*" And this is what we have to do with in such a case,—to have "the fear of God before our eyes," not the dread of any other influence, except where it is of God. The Bishop's industry in so irreverent an act did not make it reverent. It was a bad example. But it does not justify a bad habit.

"The Fan Profanation."—The *Banner's* "pleasant neighbour," the *Presbyterian*, continues in neighbourly concert its *pleasantries* on what they mockingly call the "Fan Profanation." Now it is utterly impossible to reconcile this with any seriousness, or any earnestness, touching holy things; and surely they would not deny, that such a thing as the solemn worship of Almighty God is holy, or ought to be? But can there be any due appreciation of its holiness—might we not say its awfulness—where what concerns a true and humble devotion therein is attempted to be made fun of? If Divine Worship is all a joke, of course, there is an end of the dispute at once. But if it be true (and the Bible says it is) that "God is greatly to be feared in the assembly of His Saints," and that we are to "reverence His Sanctuary"—we really cannot see what there is to joke about, in urging the discontinuance of a fashionable piece of frivolity and self-indulgence at church, opposed to every right notion of fear and reverence. It is imputed to us that we are advocating "self-mortification:" we are doing nothing of the kind, but only self-denial—the denial of a luxury that is quite out of place in God's Holy Worship. Alluding to the language we have used on this subject—some of which the *Presbyterian* quotes—it is said—"To be serious, what are we to think of a religion which fritters itself away, and prostitutes the most solemn words upon such trifles?" But it is not being serious to think thus—it is only being thoughtless and flippant. They are not "trifles" which foster irreverence in the Sanctuary, which is to be reverenced; which encourage familiarity where all ought to be fear; and which interfere with duties demanding our whole heart to perform them with any degree of acceptableness. Self-indulgence can never be in character with this. Of course, we scarcely expect such considerations to be appreciated in such a quarter; but if the subject is noticed at all, it would certainly be more becoming to argue about it, than to sneer at it.

Free Churches.—"*The Churchman* has chosen to mount this as another of its hobbies, and, as usual, is quite angry that it 'should not have the co-operation of other Church papers.'" So says the Reverend Doctor of the *Banner of the Cross*, whom, it is quite evident we do nothing to please. But it shows, we are sorry to be obliged to remark, a sad disregard for the truth. We have never been, "as usual, quite angry," that in our humble advocacy of Free Churches we "should not have the co-operation of other Church papers." We challenge the discontented Doctor to adduce the slightest evidence of our being "quite angry," or even approaching to being angry. All we did was to express our regret "that the *Churchman* should not have the co-operation of other Church papers in its advocacy of free-seat churches." But surely such a remark does not justify any one in saying that we were "quite angry." A Reverend Doctor of the Church ought to pay more regard to truth. We can well understand why *he* might be angry with *us* for advocating free-seat churches; and, also, why he has sneered at it as "another of the hobbies the *Churchman* has chosen to mount." His "craft is in danger." With a free-seat church, it would be utterly impossible to edit a newspaper and attend to a pastoral charge. His whole heart and mind and time would then have to be given to his pastoral duties, or his church being free, would only present "a beggarly account of empty benches."

"Unfortunate Enough to be a Clergyman."—Such is an expression employed by the Reverend Doctor of the *Banner*, in allusion to the editor of the *Calendar*. Of course, it has a sympathetic application. But it is a fallacy notwithstanding. It is true, that a newspaper editor may be "unfortunate enough to be a clergyman;" but the misfortune is his own and his paper's, and it is in his own power to remedy it. But when a clergyman is "unfortunate enough to be" an editor of a newspaper, it not only affects himself, but the Church, and his own pastoral charge, the duties of which must of necessity be neglected. His flock are truly "unfortunate to be" under the charge of such a pastor. Theirs is not only a real, but often an irremediable misfortune.

The Courier and Enquirer.—We had begun to hope, that either this unscrupulous print had got ashamed of its desecration of the Church, or that Churchmen had got ashamed of it—or both; for since our exposure, some time since, of its disreputable position, the Church has, in a great measure, been spared the scandal of its association. The day before yesterday, however, it, as it were, "returns like a dog to its vomit," encouraged thereto, it affirms, by the communication of "a clerical gentleman," which is yet, it declares, so much "too peppery," that is, too scurrilous, for its columns, that it has to be clipped and pared, to be fit to suit even its not over-fastidious tastes. The object of the said "too peppery," that is, too scurrilous, communication, is, of course, to abuse and defame the *Churchman;* and certainly we have good reason to hope that we are pursuing a right course, when we can merit the abuse of one who, though "a clerical gentleman," could make such a foul and dastardly communication to so miserable a vehicle of rancorous malignity. If our vile traducer really be "a clerical gentleman," the presiding genius of his pet-paper and he are certainly congenial spirits, and well worthy of each other; only we blush to think that our Church should have one so lost to all sense of shame in her Holy Orders, with a solemn vow on him of faithful diligence "to frame and fashion himself according to the doctrine of Christ." We would fain not believe that it is "a clerical gentleman" that has thus disgraced himself and dishonoured the Church; and we know of old that the presiding genius aforesaid is quite capable of defaming the Church by such an invention. With ourselves, however, it can make no difference, except inasmuch as we might be pained to think that the Church, in whose sacred cause we are faithfully, however humbly labouring, had such an impostor and ingrate in her Ministry. As to him whose is the sewer through which the fetid bile has been poured forth, we cannot but think that one who has shown himself, in his unprincipled career, to be so completely without that rudder of the mind, a conscience, would do well to be quiet; and this is an opinion in which his friends and associates have but too much reason, we believe, to participate. But, at any rate, in Heaven's name, let him keep his polluted hands off the Church. "Evil communications corrupt good manners;" and this "clerical gentleman"—if he be one—has evidently realized the truth of this divine apothegm, speaking, as he does, of the Church, which is "the Body of Christ," as "that most discreet and dignified old lady,"—a piece of slang that were quite sufficient to show the character of the whole affair, and to induce one, almost, to congratulate oneself that such men are one's assailants.

Misappropriation.—The *Calendar* attributes to Dr. Tyng the account we lately gave of the humane and charitable efforts of Mrs. Richmond, of Bloomingdale. We have not yet the honour of numbering Dr. Tyng among our contributors; and we have no reason to suppose that the Reverend Doctor would like to father any of our articles.

Another Pervert.—We are indebted for the following account to the *New Brunswicker*, to whose columns it has been contributed (also with some rather lengthened reflections on the case) by a correspondent under the signature of *Consistency:*—

> In the month of May last, the Rev. William Markoe, a Presbyter of the Protestant Episcopal Church in the Diocese of Wisconsin, removed to this city for the avowed purpose of gathering a new congregation, and erecting a free Episcopal Church. Being connected with highly respectable families in Philadelphia, he was at once visited by some of our citizens who are accustomed to pay attention to strangers; and being a clergyman in good standing, he was invited by the Rector of Christ Church to assist him in his ministrations. For seven or eight weeks he was as it were identified with the congregation of that church, officiating at the desk both on Sundays and week-days; and in the absence, or during the sickness of the Rector, occasionally preaching. His last sermon, which was practical and unexceptionable, was preached on Sunday, the 22d of July: and up to the 5th of August, the members of Christ Church were in the full persuasion that Mr. Markoe was still a Protestant minister, and still endeavouring to carry out the plan of gathering a new congregation, and erecting a free Episcopal Church. On the last Sunday morning, however, they (a few excepted who had their suspicions of Mr. M.'s unsoundness) were astounded by the annunciation of Rev. Mr. Stubbs, that Mr. Markoe had renounced the ministry of the Protestant Episcopal Church, and been formally received into the communion of the Church of Rome. It appears that the resolution to pass from Protestantism to Romanism was made on the 24th of July, two days after he had preached as a regularly ordained Presbyter of the P. E. Church, and that the consummation took place in New York nine days afterward. Mr. Markoe will of course be degraded from the Ministry by Bishop Kemper of Wisconsin.

Trifles.—Some of our Reverend contemporaries speak of such acts of irreverence as dangling the fan in church during the worship of Almighty God as *trifles*. Now we have been taught that nothing is a trifle that has to do with the duties of so solemn, so awful an occasion as that of meeting God in His Holy Temple, where we are told that He "is greatly to be feared"—where we are especially to "serve the Lord with fear, and rejoice unto Him with reverence." *Trifles* indeed, as such Reverend persons would doubtless have many things considered, are not to be despised in any matter of moment, least of all in that highest of matters, the service of God. To those who do not think so, and particularly to a certain Reverend Presbyterian at Philadelphia, who gives us so much reason to apprehend that he is himself a trifler, we commend a careful perusal of the following few remarks on the subject of trifles, from the pen of Professor Sewell, of Oxford:—

> "The man who has no sense of the importance of what are called *trifles*, is ignorant of one main law in the constitution of the world, and ignorant through levity and frivolity, or through dishonest prejudice. *In this world nothing is a trifle.* It is only littleness of mind that cannot appreciate little things. On the eve of one of his greatest battles, the general, who, almost alone in this age, has shown us what a great man is, was found sitting up in his tent, writing folio upon folio—upon what? On the comparative merits of tin and copper canisters for soldiers' use. * * * * * Think how one trifling act, even the wavering of a thought, will give a bias to the mind, and lay the foundation of a habit which nothing afterwards can alter. Think how, in the course either of virtue or of vice, all may be safe or unsafe up to a certain point; when again one little act consolidates the habit for ever. Before, there might be escape; now, there is none. Before, heaven might have been lost; now, it is gained forever. Think how our moral affections rest mainly on what men call *trifles*—how *trifles* please, *trifles* disgust, *trifles* irritate, *trifles* excite admiration, *trifles* provoke emulations, *trifles* rouse jealousy, *trifles* consolidate love, *trifles* are the proof of virtue, *trifles* indicate the habit; and in all these cases simply because they are *trifles*."

Resignation of a Pastoral Charge.—We have read the following paragraphs in the *Calendar*, we assure its Reverend editor, with sincere sympathy:—

> The Rev. A. B. Chapin, D.D., having been disabled by a severe and long continued attack of rheumatalgia, (neuralgic rheumatism,) from discharging the proper parochial and pastoral duties of a parish, without the aid of an assistant, has resigned the charge of St. Luke's Parish, South Glastenbury, to take effect on the first of September proximo; hoping that a relaxation from parochial duty may aid in curing his lameness, and in restoring him to health.
>
> After the first of September, his residence will be (D. V.) in Hartford, where he can give a more prompt, careful, and continual oversight of the *Calendar*, thus rendering it, as he trusts, more complete and satisfactory, without infringing on any duties pertaining to any other office. He hopes in this manner to benefit his readers, and at the same time to benefit his own health.

The Pew System.—We find in the *Episcopal Recorder* the following interesting anecdote, in connection with this subject, which our contemporary copies from the *Observer:*—

> Some years since, hearing of the celebrity of Dr. Tyng, I went to hear him preach, while he was occupying the chapel of the University. I took a seat with a friend by invitation. An aged female soon entered, and being a stranger to rules, passed down the aisle, looking to the right and left as I had done in Birmingham. But no one noticed the aged woman, as I saw, but Dr. Tyng. She got quite up to the desk. I noticed the look of the Dr. It was stern, and called a flush to my cheek and joy to my heart. He appeared to consider awhile, then arose, gracefully gathered up his robes, and with an expression I shall never forget, descended the pulpit stairs, took the arm of that poor old tottering female, led her to his own pew, and placed her beside his wife, and returned to his pulpit and his duties.

Now, "honour to whom honour is due," and all honour was undoubtedly due to Dr. Tyng for so truly Christian, so truly pastoral an act. But then why does Dr. Tyng, with so much all around and before his eyes to remind him of the evil—why does he continue to make himself a party to this abominable, may we not say this sinful, pew-system? Does he not see before him, whenever he performs Divine Service in his church, how it engenders pride, promotes irreverence, and produces exclusiveness—how, in a word, it demoralizes the rich, and shuts out the poor? And is it to be for a moment supposed, that if Dr. Tyng were to exert the influence he is known to possess over his congregation, for such a purpose, he could not break up so mischievous a system, and substitute for it that "more excellent way" which prevailed in primitive and purer times, and which is in accordance with the teaching of Christ and His Apostles? *The poor have the Gospel preached to them.* Can this be said of St. George's parish—or, indeed, of any parish under the pew system? Impossible!

Trinity Church, N. Y.—We understand that the Rev. Morgan Dix has accepted the appointment as one of the Assistant Ministers of Trinity Church, in this city, and that he will enter upon his office next month.

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LITERATURE.

Which: the Right or the Left? New York: Garrett & Co.

We sat down to read this book with some curiosity. Its title was of itself, perhaps, enough to excite such a feeling. But that was not all. We had seen a *High Churchman* endorsing a *Presbyterian's* denunciation of it as *cant.* This was suspicious, at any rate. It was thus set forth by our "High Church" contemporary:—

"A zealous Presbyterian friend thus writes us concerning the work with this quaint title, and which we noticed some weeks ago:—

> How can you, Mr. Editor, praise that horrid book, "*Which: the Right or the Left?*" At the time I read it, I thought that you, of all persons, would be able to appreciate its villainous cant and its irreverence. I think it will prejudice worldly people against religion, and do a great deal of harm.

Of course, we were able to perceive the great amount of cant and consequent irreverence in the book, and a discriminating reader would have gathered as much from some portions of our notice." Now so far from there being any "villainous cant" in it, that we can discover, it is brimful of truth, and earnestness, and reality. As to "irreverence," that may be a matter of opinion, or a matter of taste. But we do not see with what consistency any Presbyterian can find fault with it on any such ground, when his own system of sacred things abounds with it so fully, and so offensively. Its "villainous cant," however, being interpreted, is its *tremendous truth.* The fearful exposures which it makes, not of the "cant" only, but the hypocrisy of those who "having the form of godliness, but denying the power thereof," must feel themselves to be most obnoxious to the imputations which such exposures cast forth, will account for the outcry. "Horrid book," indeed it is, to those "whited sepulchres," the religious worldlings of our day—those who fly in the face of the solemn assurances of our Lord Himself, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other: *ye cannot serve God and Mammon.*" To all who feel themselves to be in this category, we say,—the category, we mean, of those to whom such an admonition will apply—the book may not unnaturally be regarded as a "horrid book,"—so horrid, truly, that it must, in its revelations and expositions, one would think, be enough to make the very hair of their heads stand on end! And this, by the very force of its truth. Even supposing that there is a little bit of exaggeration here and there, and that a few of its scenes and its characters are somewhat caricatured, still there is truth enough left to make it very "horrid" indeed. It anatomizes "*respectable* society," nay, even "*religious* society," with the hand of a bold, if not a skilful dissector, which divides asunder the very bones and integuments. It penetrates the "hidden chambers" not only of social dissimulation, but of commercial deception. It exhibits the workings of that too prevalent system, whose motto is—

> "Get money, money still,
> And then let virtue follow, if she will."

Religion, of course, is not needed to "follow," since what they are content to consider religion, they, or many of them, pretend to take along with them all the while, often finding it the most useful of all cloaks for the object in view. That such a book, by such exposures, "will *prejudice worldly people* against religion," is not likely to be true, in the sense, at least, that is meant by our High Church contemporary's Presbyterian correspondent, any more than the Bible itself will prejudice them. That it will make "worldly people" tremble, is quite probable,—just as St. Paul made the worldly Felix tremble when he "reasoned of righteousness, temperance, and judgment to come;" and thus, making them feel very uncomfortable, may extort the exclamation of "horrid book!" But in no other way, that we can see.

Now this comes from us, it must be admitted, as very disinterested testimony. For the book is not a Church book, but a dissenting one. There is nothing of what we regard as the Church about it, save and except, of course, those Christian truths which all hold in common, or ought to do, who have any right to profess and call themselves Christians. Neither are we prepared to give it unqualified approbation in other respects. It speaks out, we acknowledge, with commendable plainness against the hollowness of too much of the religious profession all around us; but there is a coarseness in some of its sketches—a grossness in several of its scenes—and an irreverence in many of its expressions, which we certainly don't like. Still the dissection is thorough—iniquities are laid completely bare; and a very "horrid" aspect, we can't deny, it has. But this was unavoidable, in the very nature of the case.

To show the character and object of the work, as designed by its author, we cannot do better than cite his Preface:—

> In every temple dedicated to our Lord—that is to say, in every branch of the One Temple—there are two churches, viz.:—
>
> *The Church of Christ,* which is a church of goodness, is productive of gentleness, humility, and single-heartedness, and leads its people to Happiness; and,
>
> *The Church of Society,* which is a church of evil, is productive of pride, arrogance, and selfishness, and leads its people to Misery.
>
> The first is made up of The Few, who walk in the light of their Redeemer's countenance, and regard their Lord as their Patron.
>
> The second is made up of The Many, who walk in the light of Money, and complacently regard themselves as *The Patrons of* The Lord.
>
> The Few worship Him meekly, lovingly, contritely; the Many fashionably, elegantly, superciliously.
>
> Christ's Christians measure all men by the goodness of their hearts, and the gentleness, simplicity, and correctness of their deportment, as prescribed by the Law of God;
>
> Society's Christians measure all men by the fulness of their pockets, the texture of their coats, and the correctness of their deportment, as prescribed by the Law of Society.
>
> The former believe that all things should be done for the glory of their Blessed Lord, who is their all in all;
>
> The latter, that they should do everything for *their own* glory—which is their all in all.
>
> The first believe that Life is a real and an earnest thing; that it is a season for Action, not Play;
>
> The second believe it to be simply a Great Joke.
>
> The Few believe that Man's first, last, and only business is, To secure his inheritance in the Bright Beyond, whose duration is eternal. "I must work the work of Him that sent me, *while it is Day*—for the Night cometh, wherein no man can work."
>
> The Many believe that Man's first, last, and only business is, To accumulate Money, to make a show, and to be talked about—till he is gone.
>
> The first believe that they should do good unto all men;
>
> The second, that they should look out for Number One, and let others do the same.
>
> Christ's Christians believe that the Business of life consists in
>
> Business truthfulness;
>
> Church Membership; and
>
> The right of every Man and Woman to glide onward to Everlasting Happiness, piously, peacefully, and lovingly.
>
> Society's Christians recognize as legitimate—
>
> Business lying;
>
> Church Membership without Religion; and,
>
> The right of every Man and Woman to glide down to Everlasting Perdition, fashionably, gracefully, and respectably.
>
> When, therefore, it is said of a known knave, "He is a member of the Church,"—it ought always to be added, "of Society's—*not* Christ's."

It is not necessary to go along with this in all its points. There is a great deal of truth in it undoubtedly. And the only question about it is, whether it is right or wrong to illustrate that truth, by describing scenes and characters of real life in which it is practically developed. We cannot, for our part, see any objection to it, in itself. It may be done with various degrees of propriety, or the reverse, and may thus, of course, be made more or less objectionable. But the thing itself is not wrong; while the object is undoubtedly good.

What, for example, could be truer, or more natural, than this description of a character one meets with everywhere in what is called "good society?"

> As religion was the *mode,* Isabella was of course a member of the Church; and, when abroad, she lived up to its formalities with a carefulness which led to the general supposition that she was as "good" as she was beautiful. Her "goodness," however, did not deceive the experienced eye of her pastor, who sighed over the hollowness of her piety, although, for reasons best known to himself, he did not deem it advisable to make it a matter of comment.
>
> To Isabella, religion was simply one of the conventionalisms of society—nothing more. She regarded it as she did music, dress, education—a sort of matter-of-course, which every person of consequence should know all about, support, and become identified with, because *it was expected,* and because *it was the fashion.* Beyond this, religion was to her a dead blank. Of its superior richness, of its tender sweetness, of its solemn joys, of its enduring delights, of the stirring happiness which it pours into the soul, of the *genuine* pleasure which reigns perpetually in the hearts of the believing, and of the bright future which they realize in part even on earth, she knew nothing, cared nothing. It is true she *heard* of them, every Sabbath; but they fell on her ear like so many pretty sentiments, which were all very well to hear of, and to talk about, but as of no more absolute importance than pretty sentiments of any other character. A sermon was to her as a lecture, a play, or a concert—something that worked up the feelings a little, and extorted a certain degree of admiration. Thus, after listening to an able discourse, she would observe—"What an admirable preacher Mr. Engold is! It really does one good to hear him! His figures are so beautiful, and his eloquence so overpowering!" And this was *all* of our fair friend's view of religion! What an "admirable preacher" Mr. Engold was, indeed!

Or, again, how common are not such ideas as the following,—ideas which embrace, indeed, some of the very evils against which there is just now so earnest a movement in the Church:—

> Then turning to her youngest niece, who was evidently suffering with some painful thought, she added, "You know, Mirry, that the mingling of rich and poor in God's house is a very pretty sentiment to read of, to talk of, and all that; but as society is at present constituted, it would not do to practise: at all events, it is *not* practised, and that, as you will of course admit, is equally to the point."
>
> "Fancy, for instance," said Isabella, in a tone of triumphant mockery, "a greasy mechanic, and his vulgar calicoed wife, stalking, in all the consequence of their Sunday-go-to-meetings, along the carpeted isles of *our* church, seating themselves upon our velveted cushions, and looking coolly around at our satins, jewels, and irreproachable broadcloths! What a sensation it would make! I do not believe our dear minister himself could realize that he was in his own church. I'm sure I shouldn't!"
>
> "I have too good an opinion of our minister to believe any such thought would enter his mind!" returned Miriam, gently. "It does not follow because he is the pastor of an aristocratic congregation, that he shares in the aristocratic sentiments of his people!"
>
> "What sublime simplicity! Why, coz, it is positively amusing to hear you!"
>
> Miriam neither quailed nor blushed at this impudent outburst. Still, her features showed how deeply she was pained at the remark.
>
> "'Bel!" said Mrs. Townsend, "you are too harsh, and Mirry too gentle. You must both permit me to explain the consistency of our 'exclusiveness.' Aristocracy reigns in everything; that is to say, everything is graduated, in the natural as in the artificial world. This aristocracy is governed wholly by the universal law of Inferiority and Superiority; which means that the superior is better than the inferior—all of which is true, whatever may be said to the contrary. For instance, Honesty is an aristocrat, because it is the superior of Dishonesty; and however charitable and kindly may be his sentiments, Honesty would revolt at placing himself on an equal footing, morally or socially, with Dishonesty. Hence, from every point of view, Honesty is a better man than Dishonesty. The artist who paints a *perfect* picture is the superior of him who paints an imperfect one, and he would shrink instinctively from associating or placing himself on a level with one so far inferior to himself; and very justly, too, because *positive* merit is the natural superior of negative or questionable merit. A gentleman is, for the same reason, the superior of the commoner, because his position in the world is higher; and he could not consent to place himself on a level with that commoner, because society has lifted him above him. To associate with the commoner, would be as revolting to his tastes and habits, as to his feelings. There is nothing in common between them; and consequently, to put them upon a level, would be to perpetrate an outrage upon the broad law which governs nature and society. Gold is better than copper, than iron, than brass. Refinement is better than courseness; Intellect better than Ignorance; Strength better than Weakness; Modesty better than Brazenness; Elegance better than Roughness; Wealth better than Poverty. This law is universal; and since it governs the world, it is idle to pronounce it unjust."
>
> This was delivered with so oracular an air, and it was so subtly interlarded with speciousness and truth, that it was no wonder that poor gentle Miriam bowed her head in utter bewilderment.
>
> "And for that reason," continued her aunt, "it would be utterly impossible for our pastor, who is himself a gentleman, a scholar, and an 'exclusive,' to entertain any sympathy for parties whom nature and society have united in placing below him. Of course, we do not parade these views before the world; they would have a tendency to render us unpopular. But they are perfectly understood by all intelligent minds."
>
> "There, coz!" cried Isabella, triumphantly. "What have you got to say for the greasy wretches now?"
>
> "This, 'Bel!" returned Miriam, with an expression of winning sweetness—"that the point at issue, so far as I can see, is untouched."

There is, we fear, something awfully—or, as the "Presbyterian" would say, *horridly* true, in the following. It is the confession of a miserable woman, the wife of a ruined and disgraced merchant, who speaks out of the depths of her wretchedness and despair, in answer to a kind entreaty to turn to the consolations of religion:—

> "Hear me, girl. I look in upon my heart, and see three-and thirty years of life—but such a life! Shall I tell you of what it is made up?"
>
> "Oh, not to me, Mrs. Jones—but the Lord; and, then, no matter of *what* it is made up, He will take it, thank you for the gift, and bless you as no one else can, for the balance of your days."
>
> "Well, to the Lord, then, if you will have it so. Of this my life is made:—Of an infancy which was sinless, because it was pure and thoughtless. Of a childhood which was made up, in the main, of a world of studies and preparations *for* the world, but not a single solemn one for aught beyond it. It is true, I was sent, in a formal way, to Sabath-school; but the lessons were formal, they were formally read, formally hurried through, and formally forgotten. I was sent to church, but everything and everybody was formal there, as in the Sabbath-school. The prayers were formally uttered, the sermons formally read, the hymns of praise formally sung; the congregation entered formally, joined in the services formally, and when they departed, departed formally. No one appeared to be in earnest, neither old nor young; neither preacher, nor hearer, nor singer: all were alike formal, cold, undisturbed. And yet it was called God's house; its preacher was called God's preacher; its attendants were called God's people. I could not understand it. At home, we had prayers morning, evening, and at meal-times. But it was there as at church: mere formality. My father said grace—it was short, cold, formal: without earnestness, without feeling. He opened family prayer in the morning, in the evening: but it was ever the same: formality—nothing more. Formality without feeling, formality without earnestness. My parents, my sisters, my acquaintance, my friends—all were alike. They prayed, and after prayer, the theatre; they prayed, and after prayer, a ball; they prayed, and after prayer, a jest, which was not always either pure or refined; they prayed, and after prayer, the opera; they prayed, and after prayer, slander, slang, and ribaldry, in which each deemed it a glorious feat to outdo his or her neighbour. And thus, amid formalities and informalities, beneath the pressure of solemn preparations for the world, but not a single solemn preparation for aught beyond it, my childhood passed away—stamping upon my young mind the indelible impression that life was a joke, religion a conventionalism, and everything *unreal.*
>
> "I glided into maidenhood. I had looked forward to it long, with yearning and impatience, as the Christian looks forward to the celestial kingdom. It was to my young heart the one great season of woman's life—her golden era of love, of dress, of balls, of music, of fond hopes, of bright thoughts and happy dreams; and I found all these, enjoyed all these, mingled, however, with other things for which I had never looked. If maidenhood has its sweets, it has its bitterness as well. It is the era of observation: for the eye then is young, fresh, sensitive, and brought for the first time in absolute contact with the *realities* of the world. I will now tell you what I observed:
>
> "That men and women were educated systematically and thoroughly *for* the world, and only formally for the eternity beyond it.
>
> "That while society affected to venerate religion, it set him down for a simpleton who really did venerate it.
>
> "That the church was simply a temple where all the world assembled on a stated day in the week to witness the last triumphs of fashion.
>
> "That it was an institution where a slight moral tone was given to the young mind—just enough to enable it to walk respectably through the world.
>
> "A kind of market, to which managing mothers brought their marriageable daughters weekly to exhibit, and incite buyers.
>
> "A place of resort for young men, to stare at women, and display their own mental imbecility, impertinence, and bad breeding.
>
> "A show-room, where young women went every Sabbath to exhibit their youthful charms, to smilingly encourage the impertinence of young men, and to add to their own acquaintance.
>
> "A forum, from which the preacher made weekly exhibitions of his intellectual acumen and oratorical powers; from which he displayed his dexterity in depriving religion of its body, and holding up its naked skeleton to view; from which he preached the Gospel to accommodate his patrons, and keep up an appearance of morality.
>
> "An institution, which appeared to owe its construction to the mind of man, and not to that of God; which seemed to have been built to serve the interests of men, and not those of God; which appeared to have been made to endorse and legitimate the hollowness, the hypocrisies, the frivolities, and flimsy formalities of society.
>
> "This is what I observed in the Church: Reality nowhere, Formality everywhere! What wonder, then, if, on seeing all around me formal, I grew insensibly into a firm belief that everything in life was formal and unreal, and that I grew formal too!"

These, it must be confessed, are graphic descriptions: some may call them coarse, some may say they are "horrid;" but they contain, notwithstanding, only too much truth, it is to be feared. There are innumerable passages in the book that are equally strong—equally "horrid;" but as to any "villainous cant" in it all, we really cannot appreciate it;—unless, indeed, naked truth be cant; and unless, too, it be cant to expose hollow-heartedness, and to denounce hypocrisy—which we have yet to be convinced of. At the risk, then, of its tending to "prejudice worldly people against religion," we have declared our honest opinion of the book. We see in it no little to disapprove, in some of its expressions, perhaps also in some of its statements. But we see in it an exposure of so much that is passing current as *respectable* which is, both morally and religiously, the veriest rottenness throughout, though smooth, and firm, and even attractive on the surface, that with all its imperfections, and with all its faults, it is calculated, we think, to do infinitely more good than harm.

History of the Council of Trent. From the French of L. F. Bungener. New York: Harper & Brothers.

The Council of Trent has continued to occupy a prominent position in the history of the Roman Church, and notwithstanding that more than three centuries have since passed, the same oracular wisdom is claimed for its edicts as at the first, edicts that have found most puerile but most effective defenders. It will be remembered that that Council originated in a demand that pervaded Christendom, that it was opposed by Leo X. and Adrian VI., and that king's craft, as well as priest's craft, were brought to bear on the negotiations by which it was finally convened. All wants and evils, remediable and irremediable, conspired to this end; diverse policies of States, and diverse views of sections of the Roman Church on doctrines of theology and points of faith, demanded their common presentation, and courted a determinate decision. It is not to be denied that the decision given upon each point was weighty, and in many of these, pregnant with important results. The whole history of the deliberations of the Council of Trent offered abundant illustration of the tendency of the spiritual head of the Church to absorb into his office the functions of the State. Political views, indeed, had long previously swayed the policy of the Vatican, but now was to be disclosed the confidential springs of action. Though several of the continental States have in a manner latterly released themselves from the incubus of the pretensions thus arising, this political and spiritual union is, so far as Rome can will it, dominant in the present day; and, therefore, in this view, the history of the Council of Trent may be profitably studied. The present volume is chiefly a succinct statement of events relating to that Council, from the inception of the idea to its consummation. It is excellent in its way, though the true philosophy of the whole movement be not recognized, which was to subdue disturbing elements, such as resulted from human activity and intelligence, enforce a submission so absolute as to avert all prospect of rebellion, and unite the temporal interests of crowned heads with that of him who bore the crosier of St. Peter. We are weary of books that but detail facts told quite as well before. The Council certainly concerned itself with doctrines, but no philosophical commentator would be disposed to judge it in the light of an assembly seeking the unity attainable by a common approach to religious truth. All the passions animating the soul of man there met together. It was a congress of nations, with a spiritual umpire, of whom each separately stood in fear. To the extent its decrees have been accepted, the subject matter of these may be worthy, in controversial writings, of consideration, but they are not commended to us by any authority of the Council from whom they issued. Says the writer:—

> There was an understanding, accordingly, between the legates and the Pope, that there should always be two despatches, the one confidential and secret, the other containing no more than those parties were willing should be communicated to the bishops. "Such was the preparation made for receiving the communications of the Holy Ghost." To be sure they were only human affairs that were as yet treated of; and no doubt a sovereign has a right to send confidential notes to his ministers. But this, in courts, is a thing admitted and known to everybody; in the case before us, the bishops knew nothing about it. There was deception, then, in their being left under the impression that everything was submitted to them.

Despotism ever moves in secresy, and maintains herself by duplicity. Acting from considerations of policy, the Popes of Rome, whilst claiming supremacy for their spiritual attributes, have always allowed that policy to dictate the terms of submission.

The American Character: Its Faults and its Wants, (T. J. Stafford, New Haven,) forms the subject of an an address delivered before the Belles Lettres Society of St. James's College, Maryland, on the 5th of June, 1855, by the Rev. W. N. Littlejohn, A. M., of New Haven, Ct. It is an exceedingly able paper, and contains some very seasonable and wholesome truths, especially for "Young America"—to whose careful perusal we cordially recommend it. There is, however, a mode of expression in it—the reverend author will excuse us, we trust, for remarking upon it—which we think is highly objectionable in *pronounced addresses,* whether from the forum or the pulpit; and that is the use of the plural personal pronoun *we,* instead of the singular *I.* There is no plea for it whatever. The lecturer, the orator, or the preacher, is there addressing his audience in his own proper person. It is "*I,* Mr. Littlejohn, who am speaking to you, singly, separately, individually, face to face with you—and *I* am delivering my own sentiments, and no one's else besides." Then why say *we?* You are not representing any conclave, but simply giving utterance to your own individual thoughts, and upon your own individual responsibility. In the pulpit it is the same; only there it has the further objection of often confounding what comes from the preacher himself with what ought to be regarded as coming from the Church. Besides, it smacks of conceit. With editors of newspapers it is quite different. They do not personally and individually speak with their readers face to face. They address them as it were *incognito;* and it may be the utterance of a council of intelligencers or advisers, and very frequently is, and not that of any single individual. At any rate, the idea of it is significantly preserved, and rationally so too; and there is a useful object to answer by so doing. But nothing of this kind can be urged in justification of *one* who is speaking in his own proper person endeavouring to make himself a *plural unit.*

A Manual of Dental Economy, by Dr. Charles S. Rowell, of this city, (Scribner, publisher, Nassau street,) contains some valuable practical instruction on the physiology and treatment of the teeth, in order to check their tendency to disease and injury. The author forcibly shows how much may be done for the preservation of the teeth, and how incumbent it is upon parents to attend to their children in this respect, as well as themselves.

Sameness of Words no Hindrance to Devotion, (W. H. Young, Troy,) is the title of an excellent Sermon by the Rev. Dr. T. W. Coit, Rector of St. Paul's Church, Troy, N. Y. It is a triumphant defence of the truly devotional and time-honoured Liturgy of our Church, against the carpings of those who, to quote the reverend author's words, "have insisted that this saying the same words in our prayers begets insipidity, dryness, and dullness—that religious somnolency overspreads our devotions, and makes us drowsy and torpid formalists,—nay, have even pretended that we convert our very forms into merits or charms, and fondly imagine that the bare repetition of them is a virtue, and will be accounted righteousness in heaven." The preacher's text contains in itself a complete and practical contradiction to such an idea,—"And He left them, and went away again, and prayed the third time, *saying the same words.*" Upon which it is justly remarked, at the commencement of this discourse, "What our Lord did on the eve of His passion, in one of the most critical and affecting moments of His earthly history, our Church deems it proper to do often—nay, habitually. She prays, day after day, 'saying the same words.' And such an example one would think high enough to authorize such a practice, so long as the Church shall bear Christ's holy and blessed name." This divine example, throughout the Sermon, is very aptly and forcibly dilated upon; and hence its practical usefulness to resist the gainsayer. We learn by a notice appended to this edition, that "the Sermon was preached some years since for a congregation which desired it for the press, and printed a small edition of it. As it had entirely disappeared from the public eye, and was again asked for by some of his brethren in the Ministry, the author has printed it a second time with some alterations." We heartily welcome its republication, and trust it will have a much more extended circulation.

The Early Dead: Containing Brief Memoirs of Sunday-school Children. Vol. IV. New York: Carlton & Phillips.

The object of this little book is to furnish an incitement to Sunday-school children in the work of their instruction. As such we have nothing to object. But we are very much afraid that the authors of such books, basing as they do their remarks upon the supposed results of the Sunday-school teaching, are in many cases deceiving themselves. If we had no other reason for this apprehension, we have it in the Preface of this little work, where it is said—"One of the most satisfactory proofs of the great and glorious work which Sunday schools are doing for the Christian Church, is furnished in the fact that an intelligent juvenile piety, instead of being rare, as it formerly was, is now becoming common." We must confess that we can neither see nor hear of this prevalent "juvenile piety." Where is it? Where, we mean, in actual, every-day life. There may be an exceptional case here and there: it would be strange indeed if there were not. But here, in this book, we are told, "instead of being rare, it is becoming common." The testimony of Christian pastors, on every hand, proclaims the very reverse. "Juvenile piety" is the rare thing—juvenile indifferentism the common thing. Of course, there may be a difference of opinion as to what really is "juvenile piety." But what we maintain is—and what is testified to from all quarters by the ministers of religion—that among the youth of our country at the present day, there is no piety,—not only no earnestness about religion, but no concern about it whatever. If this be the melancholy, yet the real truth, it certainly must be most mischievous to palm off any delusion to the contrary.

Memoir of Old Humphrey; with Gleanings from his Portfolio. In Prose and Verse. New York: Carlton & Phillips.

This is a little book from the same quarter as the former. Old Humphrey was a real character, the name being assumed as that under which to write for the publications of the London Religious Tract Society. His real name was Mogridge, and he was possessed of considerable literary ability, and was a religious-minded man. He was a Sectarian, and his labours were among the Sects, and his fame was all acquired there. His Memoir, and the pieces which accompany it, are of course in the same vein.

The Westminster Review, lately excluded from some of the more absolute-monarchy states of Continental Europe, is as bold and uncompromising in tone as ever, and deals with a series of chosen topics with that easy freshness which stirs the thought and quickens the apprehensions of the reader. International Immorality, Self-Education, the Physiological Errors of Teetotalism, the Decline of Party Government, and the Foreign Policy of the United States, are some of these. The events now rapidly transpiring, "events big with the fate" of empires, give especial interest to the last, which, however, is both weak and defective. There is embodied in these pages a full summary of contemporary literature.

The Layman's Argument against the Interdiction of Intoxicating Liquors by Church or State, (Morris, Richmond, Va.,) is a very seasonable and forcible *brochure* on one of the exciting questions of the day. The author takes up the subject both religiously, socially, and politically, and argues with very great logical ability. He is not averse to temperance, but is opposed to prohibition, as involving a principle which he considers improper and unsafe to be countenanced either by Church or State.

The British and Foreign Medico-Chirurgical Review, for July, has a mass of valuable, instructive, and interesting matter, essential to every student or professor of the art of Medicine who would keep pace with the present rapid advance of science; we can hardly conceive even any man of literary taste or scientific attainments unwilling to master a portion of the contents of these successive numbers.

The leading article of the *True Catholic* for August, is an able paper on Clerical Discipline, the text for which is found in the new canon of the Diocese of *South Carolina* for the "Trial of a Minister." The Selections, &c., of this No. are also exceedingly interesting.

Der Abendsegen. (The Evening Service.) Geistliches Lied. (Sacred Song.) Mit Piano Forte Compönirt. Von Felix Mendelssohn-Bartholdy.

Der Thau-Tropfen. (The Dewdrop.) Gedicht von Redwitz, für eine Singstimme, mit Piano Compönirt, und Madame Emilie Schuberth achtungsvoll gewidmet von August Cockel. Op. 8. Für Sopran oder Tenor; für Alt oder Bariton. New York: Schuberth & Co.

The reputation of the Hamburg and Leipsic House from which the above pieces issue, is a guarantee of their excellence, in addition to the names appended. The German nation excels all others in devotional music; there is that in their temperament which especially qualifies their artists to give expression to solemn or sublime emotion. In the *Evening Service* we have one of the most thrilling and exquisite of melodies, beautiful from its simplicity, and, what is more, in keeping with the accompanying words, presented in both English and German, being the response of the Church to the Commandments: "Lord, have mercy upon us, and incline our hearts to keep thy law. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech Thee." *The Dewdrop* is a light and brilliant composition, not the less so that it has touches of sorrow that serve to enhance the effect of the aerial strain.

The Co-operative Principle.

The workingmen of Europe, where, to an extent unknown in the United States, society partakes of artificial distinctions, and trade and manufactures are conducted according to combinations not founded on a just regard to the rights of labour, but tending to give an undue ascendancy to capital, have at various times and in divers places adopted means to counteract, if possible, this overwhelming pressure, against which by honest and laborious toil they have vainly struggled. Failing of success in direct and unequal conflict, socialistic and communistic schemes and strikes have, in intermittent order, been resorted to, but the two first have signally proved deficient of any good they proffered, and their strikes have only enhanced the evil against which they rebelled, serving but to show the workingman the comparative helplessness of his present position. And yet with all the extremes of opinion that have been held, and the idealistic schemes resorted to by fragmentary portions of the mass, the great body of labourers in Germany, England, France, and elsewhere, have felt conscious that there was the reality of justice in their claim, and realized a quickening sense of oppression as they beheld themselves, with all their toil, becoming poorer, less able to purchase as consumers, whilst those favoured by capital and entering into trade combinations were securing a yet larger proportionate share of proceeds. Baffled in all attempts to obtain a proper relative position, they have continued perforce to suffer and endure. Happily, at this epoch of intelligent inquiry and of anxiety, a few qualified and religious-minded men, already possessed of their confidence by previous philanthropic labours on their behalf, have assumed the initiatory in pointing out to them the only means by which they can effectually better their condition,—means susceptible of the application of religious principle. Prominent among these is the Rev. C. Marriott, the Vicar of St. Mary the Virgin in Oxford, Fellow of Oriel College, and holding altogether a high position in that University, who has very effectually set forth the co-operative principle in its true sphere and character. Recognizing the rights of capital, he yet shows how provision against its abuse, and even a share in many of its present advantages, are attainable by the working classes of England. The co-operative principle which he has set forth equally engages labour and capital, though, as he remarks, "the idea of sharing profits implies that of sharing losses, and workmen must earn their right to profits by submitting to labour at lower rates than the full wages when this is necessary." He has fully weighed the difficulties of the application, as is seen in the admission that "a law, or even a general arrangement, under present circumstances, for the sharing of profits by workmen, is a mere chimera; but a voluntary combination, which shall give them a certainty of some proportionate and fair remuneration, is a problem, however difficult, yet not by the very conditions of the case impossible; it is one which will be worked out by co-operative agencies, where the capital comes mainly from a few, and the work from others; and a solution may be thus obtained, which is applicable to the case of a master's arrangement with workmen, in a factory which is wholly his own property." M. St. Andre, who, through twenty consecutive years, has applied a costly and varied experience to this subject, and whose present views are in part endorsed by Mr. Marriott, in the following two propositions indicates the conditions under which alone an effective working principle can operate:—

> That the introduction of the principle of association and valid combination into the industrial and economical life of society, as being the proper check against irrational and conflicting competition, and the only means of securing education, labour, and adequate subsistence to all men in their respective local and national circles, to be successfully and effectively carried out, requires a strong discipline, and the entire submission and coordination of the acts and dealings of every private individual and private family as producer and consumer, to a common social rule freely accepted and strictly enforced.
>
> That association is essentially a religious principle, the very refraction of spiritual light and love, which is Christianity, in the temporal relations of men, and that therefore any attempt to establish co-operation or collective action in the economical functions of society is either consciously or unconsciously a Christian movement, and must fail or succeed in the direct ratio of its being in conformity with true Christian principles, namely, Church principles, and of the amount of Christian faith and self-denial evinced by individuals engaged in a co-operative and socialist effort.

Mr. M., who joins issue with the points set up by M. St. Andre beyond this, recommends these two propositions as disclosing plain and important truth which "the sooner it becomes understood by English socialists the better." Judiciously does Mr. M. observe:—

> The failure of many attempts is no proof that communities might not be formed, on the basis of mutual co-operation, capable of conducting jointly almost the whole process of social life. The error has been in the attempt to construct the whole at once, or waiting for it to start at once into existence. It is the nature of a living body to grow from a germ. The empires of the world have been, without exception, the developments of petty principalities. Even the United States of America could no more have formed themselves at once, out of unconnected elements, into what they now are, than a million of molehills could jump at once into a mountain. And in their very existence and growth they afford a proof that the associative faculty is stronger in the civilized state, and in the Saxon race, than it has proved in the earlier history of the world, and in other portions of mankind. But even with this advantage, a permanent association must grow from a germ, and extend itself by degrees, both in numbers, and in the amount of the interests which each member entrusts to it. The great difficulty consists in the need of patience in waiting for results. The sanguine promoters of a new scheme promise benefits which do not come fairly within the scope of their original terms, and every one is eager to profit at once by combinations which can only bring in their fruit in the course of years. The consequence is, that many benefit societies, many of what might be useful companies, fall to the ground without ever making fair trial of the system of co-operation. It is only men of some education, and prudence, and mutual confidence, who can successfully act together. And it is not always enough even for men to see that it is their own interest to do right. There are too many in whom passion overbears interest, and sacrifices permanent benefit to its own temporary ends. Otherwise there would not be so many who are not possessed of that most valuable element of success in life—a good character.

An institution under the auspices of Mr. Marriott, and others of high position, has been already formed in London, applying to that important department of labour the distribution of its own products, and designed to supersede the class of "middlemen" by bringing consumers and producers into contact, and affording to the latter facilities for exchange of products previous to carrying goods to the general market. The co-operative principle, of the nature, character and object designed by its Christian projectors in this instance, has not yet been tested in its bearing on productive credit, and has not therefore yet had its full play and development; but in its limited sphere, and subjected to the usual costs of production, it yet appears to have given satisfaction to those interested, and to have realized considerable proportionate profits. We intend to examine the co-operative principle in its religious bearing, and for the present will close with the following passage from Mr. Marriott's little work, entitled "The Co-operative Principle not opposed to a True Political Economy:"—

> The experiment of co-operative associations is at least in vigorous and intelligent hands, and its spread will be rapid as soon as some few evident tokens of success appear. But so long as it is antagonistic, so long as it is animated mainly by the proud and rebellious spirit which envies all superiority, it is in a course that may end in mutual collision and self-crushing rivalry. The Church alone possesses the true principle which can give life to a general co-operative union, for she alone has anything to give to him who truly surrenders his own individual pride and selfishness. But from the spiritual nature of her chief functions, she naturall requires some appearance in the world itself of a germ that she may foster. It must be a germ that draws its life from her own principles, and the laws of its organization from her precepts, but it need not be the direct creation of her authority.

There is nothing substantial and satisfactory but the supreme good; in it the deeper we go, and the more largely we drink, the better and happier we are; whereas, in outward acquirements, if we could attain to the summit and perfection of them, the very possession and enjoyment palls.

Habits of active benevolence, when formed with simplicity and singleness of heart, may yield far more advantage to ourselves than the limited nature of our exertions can allow us to confer upon other men.

To Keep Silk.—Silk articles should not be kept folded in white paper; as the chloride of lime used in bleaching the paper will probably impair the colour of the silk. Brown or blue paper is better; the yellowish, smooth India paper is best of all. Silks intended for dress should not be kept long in the house before they are made up, as lying in the folds will have a tendency to impair its durability by causing it to cut or split, particularly if the silk has been thickened by gum. Thread lace veils are very easily cut. But dresses of velvet should not be laid by with any weight above them; if the nap of a thin velvet is laid down, it is not possible to raise it up again. Hard silk should never be wrinkled, because the thread is easily broken in the crease, and it never can be rectified. The way to take the wrinkles out of silk scarfs and handkerchiefs is to moisten the surface evenly with a sponge and some weak glue, and then pin the silk with some toilet pins around the shelves on a mattress or feather bed, taking pains to draw out the silk as tight as possible. When dry, the wrinkles will have disappeared. The reason of this is obvious to every person. It is a nice job to dress light-coloured silk, and few should try it. Some silk articles should be moistened with weak glue or gum water, and the wrinkles ironed out by a hot flat-iron on the wrong side.—*Scientific American.*

The Victoria Regia.—At a meeting of the Cincinnati Horticultural Society, Mr. Jackson gave the interesting information, that the celebrated Lily, "Victoria Regia," can be cultivated successfully, and made to bloom in the summer season in the open air without the use of glass. He has a plant now in bloom with leaves three feet in diameter, which was placed in a pond on his grounds early in the season, and he is convinced that this beautiful plant will bloom and mature in this climate without protection, in pond water of ordinary temperature, exposed to the usual heat of the sun. We believe this is the first successful experiment made with this flower in the open air, and Mr. Jackson deserves great credit for establishing the fact that a green-house and water kept at a high temperature may be dispensed with, where pond water and open situation can be had, *exposed to the sun.*

"Suspicious Movement."—A correspondent of the Paris *Presse* says:—"There is a suspicious movement throughout Italy.—The Pope, it is reported, declines to trust himself in Rome, where he was to return this week, and proposes to remain for the present at Castle Guadolo. Beacon fires, as in 1820 and 1848, have been seen occasionally at night on the mountain near Radicofani, communicating with others near Monte Fiascone and Viterbo, and on the Appenines above Lucca and Massa, northward. The withdrawal of the Austrian troops from Tuscany, the junction of the Sardinian army with the Allies, and the sight of the Italian tricolor on the Mediterranean waters, in honoured alliance with the two great nations, France and England, have assuredly given an impulse to those who dishonestly desire to follow the example of Constitutional Sardinia."

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Beside the advantage which Novello's editions of the above works possess in having received the personal supervision of the authors when preparing for the press, it will be seen that the original editions are published at *lower prices* than any reprint. Purchasers should therefore be careful in specifying Novello's edition on all orders. au9-2t

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.

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Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
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WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

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The above dimensions are for Grecian cases; if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
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ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

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Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

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LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

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m1-1y$

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SCHOOLS.

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS BALLOU'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, will be re-opened on Thursday, the 13th of September au9 8t

MISS ADRAUS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten.* Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.

References.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

HOBART FREE COLLEGE, GENEVA.—The first term of the Collegiate year, 1855-6, will open on Thursday, September 6, 1855. Tuition and room rent free.
au2-6t BENJ. HALE, President.

EPISCOPAL ACADEMY OF CONNECTICUT.—FALL TERM BEGINS SEPTEMBER 6th.—A limited number of pupils is received into the family of the Principal, at $65 per term of 14 weeks, for Board, Tuition, &c. Catalogues and full information at Stanford & Swords, 637 Broadway. Reference to the Bishops and Clergy of the Diocese. Address
REV. EDWARD BALLARD, Principal.
Cheshire, Conn., July 30, 1855. au2-6t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES:

Paris—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D.D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL.D., Rev. J. Ferris, D.D., LL.D., Rev. S. H. Tyng, D.D., Rev. F. Hawks, D.D., Rev. Wm. Berrian, D.D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Abbott, of Spingler Institute, and many others. au2-7t

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.

Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co.'s, No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.

Applications can be made by letter addressed to Miss HAINES, at her residence.

New York, July 26, 1855. jy26-10t

BOARDING SCHOOL FOR BOYS, NORWALK, CON. —C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. jy19-tf

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector.

Terms—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "Jona. M. Wainwright,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horse-back, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

BASHBISH INSTITUTE.—A FAMILY SCHOOL FOR BOYS. Rev. P. S. RUTH, A.M., Principal. This institution is located on the Harlem Railroad, in the town of Copake, Columbia county, New York, within a short walk of the Bashbish Falls, and about one hundred miles from New York City. It is remarkably healthy and pleasant, and in the midst of wild mountain scenery. Its retired situation exempts it from the corrupting influence of vicious example.

The third term of the scholastic year commences on the first Wednesday of May, 1855. There will be two vacations in the year, viz: during the months of April and October, with a few days' recess at Christmas. The pupils will be under the parental government of the Principal, whose time will be devoted to fitting them for business, or the higher classes in College.

The terms are $200 per annum, payable semi-annually *in advance.* The *extra* charges will be, per quarter, for Music, $10; French and German, each, $5; Drawing, $3; Painting, from $5 to 10; Pew rent, $1.

The number of pupils will be limited to sixteen. Each pupil furnishes his own books and stationery, Bible and Prayer Book, towels and napkins; and, also, silver forks and spoons. All articles to be distinctly marked with owners' names.

Right Rev. Wm. H. De Lancey: Seth W. Pain, Troy, Pa.; Dr. Van Vechten, and Hon. Judge Darling, Catharine, Western New York; Adam Campbell, Esq., Havana, Western New York; Dr. Rufus King, Elmira, Western New York; Isaac C. Chesbrough, Esq., and Wm. Pomeroy, Esq., Copake; Rev. Mr. Watson, Hudson; James A. Cowing, Esq., No. 90 State st., Brooklyn, N. Y.; H. S. Van Ingen, Esq., No. 89 Broad st., New York; Rev. Saml. R. Johnson, D.D., Theological Seminary, New York; Rev. Benj. I. Haight, Theological Seminary, New York. ap26-6t eow

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

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Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE, For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.

N. B.—Ornaments sent to all parts of the Union. m8-6m

LIFE AND FIRE INSURANCE.

STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the three months ending 30th April, 1855:—

Assets 1st February, 1855		$2,850,077 56
Total receipts	$220,119 45	
" disbursements	120,137 58	99,981 87
Assets 1st May, 1855		$2 950,059 43
Number of Policies issued	359	
" " now in force	8,195	
Covering a risk of		$22,599,683 34

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☞ This Company is conducted on the strictly *mutual* principle, insuring *for life* or *short terms,* at fair *cash rates,* and with or without participation in profits, at the option of the *insured.* The Company grants *Endowment Policies* and Annuities, at the most approved rates; and also embraces the *new* and important feature of "Accumulative or Deposit Policies," whereby a fixed sum is secured absolutely by one payment, with power to increase the amount from time to time, and permission to withdraw a portion of the deposit on any emergency.

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Tables of rates and all necessary information supplied, on application to the chief office, or to any of the Agents of the Company.
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LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **$200,000.** Insurance against Loss or Damage by Fire.

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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

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This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.

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ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

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CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.

Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE. AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
William Small. H. O. Alden, Jr
my24 6m

NEW LOCATION.—Fitzsimmons' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c Ladies call and see.
m29 1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

For The Churchman.

TO THE CROSS ON TRINITY SPIRE.

Aye, stand thou there, as thou hast stood,
Bright Cross, and still point to the sky,
Far, far above the multitude,
Who never think to look so high ;
Thou art as far from their low thoughts,
As heaven is from their cold, dull hearts.

They see thee not, they see thee not ;
Their minds on other things intent :
Alas, sweet Cross ! thou art forgot,
For the all-powerful cent per cent :
'Tis sad to think they do not see
A Saviour's love shown forth in thee.

The Angels give to thee their gaze,
And the calm stars that shine at night
Are ever glad to sing thy praise,
Emblem of Love, and Truth, and Might :
The sun's first beams are thine, the last
Are also thine when day has past.

'Tis man alone, with his immortal mind,
Who passes by and never thinks of thee ;
Time for god Mammon he can ever find,
But not an instant for Eternity :
Raise, raise thy heart, O man ! and look above,
Behold the Cross, and see a Father's love.

G. D. S.

The Western Episcopalian's Apology for Slander.

It is but just to our contemporary of the *Western Episcopalian* to give him the benefit of our publication of the following, which we find in his last issue. At the same time we scarcely think it is very satisfactory. For if he saw "some weeks ago Mr. Perkins' own brand upon it," why did he not give the exposure of the slander then ? The very anxiety he showed, and the trouble he took, to let his friend see "the *anecdote*"—that is, the slander, is of itself suspicious. And these men call themselves Evangelical Clergymen ! For our own parts, only laymen though we are, we should have been ashamed of ourselves if, instead of preserving the paragraph, in order to pander to a prurient craving for scandal, we had not torn it up instantly, and trampled it under our feet.

> BAD ACCIDENT.—EXPLANATION.—We are mortified to find on the third page of our last week's paper, an incident related of Bishop Doane and the Rev. Mr. Perkins which bears absurdity on its face. We saw it months ago and could not mistake its character, and some weeks ago saw Mr. Perkins' own brand of falsehood upon it. How then, the reader will ask, came it in the *Episcopalian ?* We answer—for such a mystery certainly ought not to go without an explanation—that in conversation with a friend last week we alluded to that absurd story as a specimen of the malicious tales persons were willing to circulate and believe in reference to Bishop Doane. At the same time we stated that Mr. Perkins had, we believed, pronounced it entirely false before it appeared in the *Prohibitionist.* Our friend had not seen the anecdote, and shortly after the above-named paper coming in our way, we cut the anecdote from the middle of an article, intending to show it in its original form to the person alluded to. But we thought no more of it, and did not see it in our paper until our attention was drawn to it by a correspondent in Columbus. The foreman in the office says he found it among some other pieces of copy. This is all we know, but presume that in the hurry of last week, while emptying our pockets of copy, we did not examine each item, and thus the slanderous article, without a head, slipped into good company. The cause of temperance has a foundation in truth sufficiently broad without adding to it anything from the realms of fiction.

A CASE OF CONSCIENCE.—We find credited to a Church paper the following statement and comments :—

> Mr. George S. Goldsberry, a student in the graduating class at Nashotah, and a candidate for Holy Orders in the diocese of Indiana, has joined the Church of Rome, having been baptized for the third time. This perversion has suggested an interesting case of conscience. The institution at Nashotah has no endowments. It depends for its daily supplies upon the alms and offerings of the Church ; all of which are economically applied to the exclusive object of training young men for the Ministry of the Protestant Episcopal Church. When a young man, as Mr. Goldsberry, has for years been supported by the institution, ought he not in all fairness and honesty to refund what he has received from it ? How can an honest man enjoy the benefits of an education thus charitably given, and then, without remuneration, turn his acquirements against those on whose bounty he has subsisted ? And ought there not to be some provision adopted in all our Theological Institutions similar to that of the Education Committee of Ohio, that when a student fails to enter the Ministry of the Protestant Episcopal Church, he, by the terms of his admission, obligates himself to refund the expenses of his education ? Were Mr. Goldsberry to do this, the means for educating another student would be at command. Not that we desire candidates to enter the Ministry who are not sound in the faith, and whose hearts are not in the work ; but we would have it clearly and distinctly understood that our institutions are for the training of ministers for our own Church, and not for "*a sister communion.*"

It may be questioned whether a charge of unfairness or dishonesty can be made out as against a secedent student from a Theological Seminary on his failing to refund money gratuitously expended on him for a given religious object. Is it not possible that his susceptibility to the false teaching of heresy by which he has been finally led astray, may not be in part attributable to defective training ; and that the disposal of the inquiry as to the amount to be debited on the books of the institution, in place of demanding an arithmetical equitation, rather involves the ascertainment as to whether due care has been exercised and the right course of instruction adopted ? So wayward is the human mind, that even when subjected to the best influences, and attended by every possible advantage, it will oftentimes lead its possessor far astray ; no teaching, no advice, will avail to ward it from the deceptions of error, and the lulling of an impotent self-confidence. Nevertheless, it behoves those controlling the administration of our theological seminaries of learning, to see that the system of instruction be not such as to afford large meshes for those of like tendency, that the distinctive doctrines of the Church be clearly defined, so that any departure therefrom may be detected and exposed. If so-called evangelism, or the principles of dissent, be inculcated ; if the rudimentary forms of distinctive principles be done away with, and an imputation of bigotry be imposed on uncompromising defenders of the faith, the student himself must needs become dissatisfied ; he will long for something more positive than this diffusive teaching can afford, and a mere caprice may determine whether he betakes himself to Rome or to Geneva.

HONOURABLE APOLOGY.—We find the following in the last number of the *Church Times.* We assure our respected contemporary that we are quite satisfied :—

> We make it a rule always to give credit to the papers from which we copy, for their original articles, whether editorial or correspondence ; and if it be not done at the close of the article, it will be generally found in an editorial observation—if at any time we omit to do so, it is owing to accident. We hope this will satisfy our able New York contemporary with reference to his complaint.

LAKE SUPERIOR.—An extraordinary rise and retrocession of water has taken place on Lake Superior. The same phenomenon occurred in 1837. In each instance, huge boulders, long concealed, have shown their wave-worn forms.

TRUE joy is a serene and sober emotion, and they are miserably out who take laughing for rejoicing ; the seat of it is within, and there is no cheerfulness like the resolution of a brave mind.

COLLEGIATE.

ST. PAUL'S COLLEGE, PALMYRA.—The Commencement of St. Paul's College, Palmyra, was held on the 28th and 29th ult. The Rev. Mr. Giddings, of Quincy, Illinois, who was the orator of the occasion, took for his subject, "Selfishness as developed in the Present Systems of Education prevailing throughout the United States." By the appeal on the part of parents and teachers to the self-love which all its institutions and associations served to nurture, this instinct was developed beyond its proper bounds, thus forming the prolific source of political, social, and moral crime. The remedy was the education of the whole man ; on such a course being adopted the safety of our institutions, under God, depended ; it prepared the way for that conscientious connection which was an essential element in the formation of character. Instruction without religion was the bane of society. After a prayer, and a benediction by the Bishop of the Diocese, several prizes and rewards of merit were distributed, several of the former being given in the name of Mrs. Lydia H. Sigourney, the poetess.

COMMUNICATIONS.

FREE CHURCHES.

To the Editor of the Churchman :

SIR :—St. Paul's Episcopal Free Church, corner of Union Avenue, 12th street and South 2d street, East Brooklyn, (formerly Williamsburgh.) Rev. Edmund Embury, Rector. Morning Service at half-past ten ; Afternoon Service at half-past three. Seats free.

Pray add the name of this parish to your list of Free Churches. This young parish, formerly under the rectorship of the late Rev. George W. Fash, whose premature death in 1851 left it struggling from hour to hour to maintain its regular services, has been for the last four years under the pastoral charge of the Rev. Henry Floy Roberts, who, by the aid of a harmonious vestry, has out of chaos reared a neat and substantial building, numbering in its fold sixty communicants. Fifteen months since it wisely abolished the pernicious and unscriptural pew hiring system, and from its chancel proclaimed its walls free for the worship of Him "whose service is perfect freedom." Keeping clear of public journals, and from that unchurchlike notoriety in the form of incessant appeals, which has almost turned Church charity into mendacity, it has from its own contributions supported itself free from debt, enlarged its accommodations, and paid for a fine organ.

The Rev. Mr. Roberts having accepted a call to the Diocese of Ohio, the Vestry have invited the Rev. Edmund Embury to assume the rectorship, which he has accepted, entering on his charge early in September. To those who know this excellent preacher and sound Churchman, no remarks of mine can add to his usefulness ; but to those in the vicinity of his new sphere, who do not, I can safely promise that, with an enlightened congregation and a united vestry to aid him, his field will be fruitful and multiply.

T. W. G.

To the Editor of the Churchman :

DEAR SIR :—Daily Morning and Evening Service has been held in Christ Church, Nashville, Tenn., for more than six years past. St. John's Church, Knoxville, Tenn., was built with the express understanding that it should be forever *free.* Yours,

Nashville, Tenn., August 8, 1855. C. T.

THE CHURCH AND THE HARVEST.

To the Editor of the Churchman :

DEAR SIR :—How fortunate it is that the Church preserves so much of Scripture in her Services, as to render the portions for the day oftentimes so peculiarly applicable ! This was never, to my mind, more beautifully instanced than in the Service of last Sunday evening, wherein the following passages occur :—

> Thou visitest the earth, and blessest it ; thou makest it very plenteous.
>
> The river of God is full of water ; thou preparest their corn, for so thou providest for the earth.
>
> Thou waterest her furrows ; thou sendest rain into the little vallies thereof ; thou makest it soft with the drops of rain, and blessest the increase of it.
>
> Thou crownest the year with thy goodness ; and thy clouds drop fatness.
>
> They shall drop upon the dwellings of the wilderness ; and the little hills shall rejoice on every side.
>
> The folds shall be full of sheep ; the vallies also shall stand so thick with corn, that they shall laugh and sing.

What a picture this of the vast region of plenty that stretches away from this crowded habitation of men ! Our national wealth comes less from gold and silver than from bounteous harvests ; our storehouses are granaries from which the world is fed ; and in view of the plenteousness bestowed on us, the refreshing rains with their succeeding increase, the rejoicing look of hill and dale, wherever the herdsman wanders, or the husbandman goes forth to gather, and the happier thoughts not alone of individual enrichment, but the diffusion of universal good, who can refrain from reverting to the Services of last Sunday evening, which to the call of nature in all her magnificence and fulness to lift up to God our hearts, provides in the above passages an acknowledgment affirming the response—"We lift them up unto the Lord."

A. W.

August 14, 1855.

For the Churchman.

HAPPY.

You ask me if I'm happy, and I read within your eye
A smiling scorn in love's disguise, yet calm and true reply ;
In mimicry of tender care, your hand may put aside
The veil that trembles round my heart—there's nothing now to hide :
I will tell you if I'm happy.

What is it to be happy ? Is't to be as one who, chid
By a May morn's burst of gladness, lifts his dream-persuaded lid,
'Twixt glad slumber and glad waking ?—is't to tread a path so full
Of sunshine songs and bursting blooms, that heaven above seems dull ?
Then I am not, am not happy.

For I've started from the slumber that to me was never rest.
If you ask me for my roses, 'twixt my heart-leaves they are pressed,
The few I thought worth keeping. There are certain flowers that blow
Daily for me, but my reddest were all plucked some months ago.
Should you call this being happy ?

Am I happy ? Gentle spirits, by whose thoughtful care I'm led ;
Ye who throng my lonely hours, ye who watch my peaceful bed,
And my calm and sweet awaking ; ye whom nothing can divide
From my gladness and my sorrow, ever present at my side,—
Witness ye if I am happy !

To know the "perfect peace" of those whose care away is cast ;
Who look not to the future, have forgotten all the past ;
Who keep not, sullen, on their lips, the bitter taste of sorrow ;
Who drink to day's red wine, nor ask if gall be poured to-morrow,—
Tell me, is this being happy ?

If to find a heavenly solace in the fearful cup of pain,
If to bless the hand that crowned it, and to count all losses gain ;
To prove the rod a trusty staff, the cross a rest divine,—
If this is being happy, sweetest happiness is mine :
Only this IS being happy !

E.

THE GREEK CHURCH.—It is reported that a Greek remarked to an American missionary now in Athens, that the Greek Church would more readily unite with the English than the Roman Church, that unity with the latter was well nigh impossible, by reason of the prejudice that had been excited by the disputes between Greeks and Latins at the Holy Places in Palestine. Now, this is a very superficial mode of accounting for a very evident fact—the impossibility of amalgamation between the two communions. But we might as well trace the present Eastern war to the aforesaid disputes, which some indeed do, as account for the Greek Church and its whole hierarchy standing aloof from the Roman, because of blows and words between pilgrims in the Chapel of the Nativity. No. We must look to the inherent constitution of the two Churches to discern the antagonistic elements. The political policy of the Roman Church, the absorption of the spiritual prerogatives of her priesthood in the State, forbid her acceptance of aught short of absolute submission in those who seek to be allied with her. The Greek Church, in Russia owning the Czar as its temporal head, and in Greece and Asia looking toward the Patriarch of Constantinople, holds a position not very dissimilar to that of the Church of England, and one favouring a nearer approach between the two bodies. By such an approach both would unquestionably be benefitted in a conscious accession of strength, an enlarged liberality, and the development in a yet larger extent of Christianizing influences. Neither fighting at Jerusalem nor at Sebastopol can contribute to the realization of this event, the disposition of which belongs under God to the action of providential men.

FAULT-FINDING.—The *Commercial Advertiser* of this city affects ever and anon a great horror of fault-finding ; yet in a recent issue in which this affectation is very pointedly expressed, we find the following illustration of the practice. The editor's Toronto correspondent is allowed to find fault in this idle way :—

> Another instance for which the English people are not responsible, but for which the chief English University is, occurred about a month ago : Sir John Beverly Robinson, Chief Justice of Upper Canada, being at the University of Oxford to obtain an honorary degree of D. C. L., was hailed amid shouts of laughter by the questions of "Where from ?" "What for ?" with such pertinacity that the point of the insult was only dissipated by one of the students seizing one of Punch's irresistible satires, and shouting out, "Where's Brown and Jones? here's *Robinson !*" No man stands higher in the affection and esteem of the people of Canada, than the Chief Justice. Such acts, therefore, can only sow the seeds of bitterness which one day may bring forth unpalatable fruits.

Now, even supposing this is true—which we very much doubt, for the full report which the Oxford University paper gives of the proceedings in question makes no mention of it,—but suppose it were so, it was not the act of the University, but of some of its frolicsome young undergraduates. This "chief English University is responsible" for doing a deserved honour to Chief Justice Robinson, but certainly it can never be held responsible for the boyish nonsense of two or three silly young students. So that here there must, with a vengeance, have been something sadly wanting to find fault with.

MISSISSIPPI.—A cholera patient was buried alive at Bolivia, Mississippi. The captain of a vessel on which the victim had died, had bargained with the owner of a woodyard for its interment. The box was left under the bank until morning, when the wood merchant promised to hide it. In the morning he sent two of his negroes down to dig a hole. When they came back, their eyes dilated with horror, and their wool standing on end, they swore that the dead fellow was thumping and knocking to get out. The master went down, and a strange sight presented itself. The corpse had revived, and finding itself in rather close quarters, exerted itself and burst the rather slight fastening, thus releasing itself. The man was soon well, and is now chopping wood at that place.

NOVELS.—In the Novel literature, we can discover two chief directions, like those that in the art of painting are called the Italian and Dutch schools. The former strives to represent the ideal, the latter rather a strong and lifelike reality.—*Miss Bremer, Sharpe's Mag.*

MARRIED.

At Colchester, Connecticut, July 18th, by the Rev. Augustus Bolles, EDWIN B. STINSON, M. D., of New York, to MISS MARY Z. WHEELER, of the former place.

DIED.

On Friday, August 10th, JOHN EDWARD, only son and youngest child of the Rev. John J. and Henrianna Elmendorf.

On the 8th of July, at Selden, Long Island, JOHN GAMAGE, Esq., in the 68th year of his age. He was the father of the Rev. Dr. Gamage of Williamstown, New York, and a native of Northamptonshire, England.

Although descended from a very ancient and noble English family, and allied to the Sidneys, the Howards, and the Pembrokes, he was a man of plain Republican habits, ardently attached to the institutions of his adopted country, a friend of civil and religious freedom, and was indeed one of Nature's truest noblemen. His family and friends have been called to sustain a severe loss by his death, and we trust that He who doeth all things well has his own purpose of wisdom and love to subserve in this affliction and apparently adverse dispensation.

NOTICES.

Free Church of the Good Shepherd, Fifty-fourth street, near Second Avenue.—Friends of Christ and the Poor, all that are in earnest to diffuse the blessings of the Gospel, will you not help the Missions of our own city ? It is true, the appeals are increasing, but the work is expensive and perpetual. We must have folds wherein to gather the multitudes of wanderers in our midst. Some of us have a hard life of it at best, but we beseech you to lend us a helping hand in such an emergency as is here presented. The edifice for the Church of the Good Shepherd is now in process of erection, and requires the Missionary to furnish some $200 per week for work and materials. Received during the past fortnight :—Anon, $2 ; from Rev. J. L. N., $5 ; Savannah, $1 ; Lady, $2 ; Hoboken, $3 ; Mrs. W. G., $1 ; D. L. E., $10 ; Y., $1.

RALPH HOYT,
at Messrs. Stanford & Swords, 637 Broadway.

St. Paul's Episcopal Free Church, incorporated 1848, corner of Union Avenue, Twelfth street, and South Second street, East Brooklyn, formerly Williamsburgh. Rev. Edmund Embury, Rector. Morning Service at half-past ten. Afternoon Service at half-past three. Seats free. au16-tf

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26 tf

General Theological Seminary.

The next session of the General Theological Seminary of the Protestant Episcopal Church will commence on Monday, October 1st, on which day the Students and the Candidates for admission will assemble in the Chapel for Morning Prayer, at 9 o'clock A. M.

Every Candidate will be required to pass a satisfactory examination on (1) the Greek Grammar, and the Gospels and the Acts in the Original ; (2) the Rules and Principles of English Composition, with a specimen of Composition ; and (3) the Primary Elements of the Hebrew Tongue. Special stress is laid on the examination in Greek.

If a Candidate for admission is not a graduate of some College or University, or a Candidate for Holy Orders, with *full literary qualifications,* (in which case it is necessary that he present his diploma, or a certificate,) he must produce testimonials satisfactory to the Faculty of classical and scientific attainments.

Testimonials of religious and moral character, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the Ministry, will also be required of such applicants as have not been admitted Candidates for Orders.

A list of the Text Books used in the Seminary may be found on pp. 12 and 13 of the last catalogue, a copy of which will be sent to any one applying for it to the Dean.

Time and trouble will be saved by a careful attention on the part of applicants to the foregoing requisitions, and by their bringing *full documentary evidence* of their ecclesiastical and literary standing.

Applications for Rooms and Scholarships—a few of which are now vacant—should be made without delay to the Dean of the Faculty.

THEOLOGICAL SEMINARY, Chelsea Square, New York, July 16, 1855.
jy19-tf

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.

Annual income from the Bequest of Hanford Smith, Esq., deceased, by W. S. Faitoute, Esq., Executor, $245.36 ; St Paul's Church, Waddington, Rev. Liberty A. Barrows, $2 ; Trinity Church, Plattsburgh, Rev. J. H. Coit, D. D., $5. Total, $252.36.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth street.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles ; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854 ; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
my17-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

PERUVIAN GUANO.

NO. 1, WITH GOVERNMENT WEIGHT AND BRAND UPON EACH bag. Price $53 per ton of 2000 lbs.

PERUVIAN GUANO, No. 1, taken from the lower part of the ship's cargo, a little damp, with the above brand upon each bag. Price $43 per ton of 2000 lbs. As the latter article is sold by some retail dealers for the best quality, be particular to observe that the damp has the figure 2 under the weight mark.

ANTOINE LONGETT,
au16-6t$ 34 Cliff street, corner of Fulton, N. Y.

MRS. WILLETT'S SELECT DAY AND BOARDING SCHOOL FOR YOUNG LADIES, No. 171 East Seventeenth street, near Stuyvesant Square, New York. Under the patronage of the Provisional Bishop and several distinguished clergymen of the Protestant Episcopal Church.

The term will commence on Tuesday, 18th September next. Mrs. Willett requests that an early application will be made for admission, as her number of pupils is limited to eight boarders and twenty day scholars. A Prospectus setting forth the terms and advantages of the school can be had on application, and will be sent by mail to any person requiring it. au16-5t

MURRAY HILL BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—MRS. HOWLAND and daughters respectfully inform their friends and the public that their School, No. 40 East Thirty-fifth street, near Madison Avenue, will be re-opened on Monday, September 3d. A Primary department will be added for the instruction of children of both sexes. Tuition $10 per term.

The location is a desirable one, being retired and healthy, with abundant means of access by stages and cars to all parts of the city.

English studies receive especial care, while French is the common language of the School and family. Circulars, with complete details, may be obtained at the residence of the Principals.

Refer to Hon. Henry W. Saussure, Hon. James L. Petigru, Rev. Saml. Gilman, D.D., Francis Y. Porcher, M.D., John Holbrook, M.D., St. John Phillips, M D., Wm. Gilmore Simms, Abraham Moise, Esq., Charleston, S. C. ; Rev. Dr. Bellows, Rev. Samuel Osgood, D.D., Washington Irving, Esq., Geo. P. Morris, N. P. Willis, New York city ; Rev. Dr. Nott, President of Union College, Schenectady, N. Y. ; Rev. Dr. M B. Anderson, President of the Rochester University, N. Y. ; Rev. A. C. Kendrick, Rochester University, N. Y. ; Rev. C. J. Bowen, Williamsburg, L. I. ; Col. J. W. Scott, New Brunswick, N. J. ; Rev. A. A. Livermore and R. R. Springer, Esq., Cincinnati, Ohio ; Rev. A. A. Lipscombe, D.D., Montgomery, Ala. au16-4t*

QUARTERLY STATEMENT OF THE AFFAIRS of the MUTUAL LIFE INSURANCE COMPANY of New York, for the quarter ending 31st July, 1855.

Net assets on hand, May 1st, 1855, per last report,			$2,950,059 43
RECEIPTS DURING THE QUARTER.			
For Premiums and Policies,		$180,411 46	
Interest,	$122,731 50		
Less included in last statement,	77,797 04	44,934 46	
			226,345 92
			$3,175,405 35
DISBURSEMENTS.			
Paid expenses, including rent, salaries, medical fees, postage, exchange and advertising,		$12,738 96	
Paid commissions,		6,675 91	
Paid State and City taxes,		1,221 98	
Paid claims by death and additions to same,		51,921 38	
Paid surrendered Policies and Dividends,		6,858 29	
Paid reduction of Premiums,		668 52	
Paid annuities,		984 17	
			81,069 21
Total Assets,			$3,094,336 14
ASSETS.			
Cash on hand and in Bank,			$11,980 81
Bonds and Mortgages,			2,893,534 99
Fire Insurance account,			364 84
Premium account, (Quarters not due)			86,080 43
Bills receivable,			3,378 62
Deposited for taxes,			4,276 38
Interest accrued and not due, Interest due and not paid,			38,642 18
Due from Agents,			56,077 89
			$3,094,336 14
Increase in Investments on Bonds and Mortgage,			$175,211 45
Losses by Death, not due,			$38,000 00
Amount at risk, 1st May, 1855,			$22,599,683 35
Amount at risk, 1st August, 1855,			$23,206,943 34
Number of policies running 1st May, 1855,		8,195	
Total number running 1st Aug., 1855,		8,358	

Of which 7,319 are for Life.
" 866 " 7 years.
" 34 " 1 year.
" 139 irregular periods.
8,358

Increase in amount at risk,		$607,260 00
Increase in amount of Policies,	163	
Average amount insured for each Policy of increase,		$3,725 52

F. S. WINSTON, Pres dent.

I. ABBATT, Secretary.

I have examined the above report, and find it to be correct.
C. GILL, Actuary.

TRUSTEES.

Frederick S. Winston,
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FREDERICK S. WINSTON, President.

ISAAC ABBATT, Secretary.
CHARLES GILL, Actuary.

SCHEDULE OF LOSSES DURING THE PAST SIX MONTHS, VIZ. : FROM FEBRUARY TO AUGUST, 1855.

Place of Residence.	Occupation.	Cause of Death.	Amount of Premiums paid to Company.	Amount of Policy and Profits paid by the Company.	To whom paid.
Houston, Texas	Clerk	Yellow Fever	$68 76	$1,000 00	Mother.
Berlin, Conn.	Manufacturer	Inflammation of Bladder	520 00	1,195 09	Widow.
New York	Lady	Utero Peritonitis	20 08	2,000 00	Assignee.
New Berlin, N. Y.	Farmer	Inflammation of the Lungs	511 00	2,679 70	Children.
Buffalo, N. Y.	Merchant	Consumption	466 40	2,202 10	Guard'n of Children.
New York	Lady	Softening of the Brain	797 00	1,404 02	Assignee.
Newark, N. J.	Clergyman	Chronic Diarrhœa	27 75	1,000 00	Widow.
New York	Merchant	Suicide—Insanity	124 50	5,000 00	do.
Newark, N. J.	Grocer	Enlargement of Heart	138 60	1,064 81	do.
Newark, N. J.	Mechanic	Fall from a Tree	134 40	1,035 41	Guard'n of Children.
California	Clerk	Lockjaw	20 51	108 65	Assignee.
At Sea	Merchant	Drowned in the Arctic	409 60	4,124 78	Adminis-trator.
Newark, Ohio	Merchant	Congestion of Lungs	687 50	5,289 04	Widow.
Rochester, N. Y.	Merchant	do.	90 90	600 00	Assignee.
Cleveland, Ohio	Clerk	Consumption	39 70	2,000 00	Mother.
Mobile, Ala.	do.	Erysipelas	1,215 20	6,361 74	Creditor.
P-terson, N. J.	do.	Pericarditis	122 00	1,048 51	Widow.
Shaftesbury, Vt.	do.	Consumption	42 14	1,000 00	Brother.
Chicago, Ill.	Land Agent	Serous Apoplexy	1,584 18	10,690 14	Widow & Assignee.
New York	Pres. Marine Ins. Co.	Emphysema of Lungs and Dropsy of Pericardium	2,005 00 2,178 00	5,939 76 6,090 62	Executor. Widow.
Elizabethtown, N. J.	Clerk	Inflammation of Brain	$415 60	$1,111 72	Widow.
Rochester, N. Y.	Saloon Keeper	Chronic Diarrhœa	17 00	500 00	Creditor.
Muscatine, Iowa	Clerk	Lung Fever	63 46	1,000 00	Widow.
Newark, N. J.	do.	Inflammation of Kidneys	145 80	1,063 30	Adminis-trator.
Seneca Falls, N. Y.	Trader	Consumption	78 21	3,000 00	Creditor.
Rochester, N. Y.	Machinist	Inflammation of Brain	207 00	1,112 03	Widow.
do.	Physician	Consumption	104 40	1,048 40	do.
Brockway, Mich.	Peddler	Dropsy	26 40	500 00	Creditor.
Charleston, S. C.	R. C. Bishop	Congestion of Lungs	1,489 60	10,494 12	Adminis-trator.
New Orleans	Banker	Exhaustion of Nervous System.	843 00	10,000 00	Widow.
Bernadotte, Ill.	Merchant	Aneurism of Aorta	370 84	8,000 00	Assignee.
Mississippi River	Lawyer	Drowned	47 28	1,000 00	Widow.
New Haven, Conn.	Agent	Diarrhœa	59 40	533 19	do.
New York	Machinist	Enlargement of Prost. Gl'd	260 10	590 10	do.
Charleston, S. C.	Clerk	Pneumonia	422 41	5,528 76	Adminis-trator.
St. Louis, Mo.	Mechanic	Asiatic Cholera	301 44	4,000 00	Widow.
Milwaukie, Wis.	Clerk	Hemorrhage of Lungs	224 00	1,123 46	Assignee.
Nashville, Tenn.	Merchant	Cramp Cholic	27 43	2,500 00	Adminis-trator.
Mobile, Ala.	do.	Killed by Runaway Horse	993 60	10,000 79	Trustee f'r Children.

NOTE.—This unusual list of accidental deaths from various casualties will be further increased by the recent death by *lightning* at Irvington, Westchester county, N. Y., of a late highly respectable merchant of this city, the holder of one of our earliest Policies of $10,000. au16-4t

EVANS' CLOTHING WAREHOUSE, NO. 66 & 68 FULTON STREET, NEW YORK.—This extensive CLOTHING ESTABLISHMENT is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity, and will, ere long, become a "Household Word" The following are among the prominent features of this model house :

1st. Every article is bought and sold for CASH.

2d. Auctions, Assignees' sales, Sheriff's Sales, &c., &c., are looked after, and with *Cash* in hand, and a sharp, discriminating eye, the opportunities are caught of buying the BEST for what the WORST would command.

That every article of READY-MADE CLOTHING can be obtained at this Establishment 50 per cent. cheaper than at any other, may be proved by the thousands that patronize it. Unbelievers are invited to call and be convinced of the fact.

Clothing Merchants from all parts of the Union, who buy for Cash, will find it to their advantage to examine our Wholesale Department before they decide to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices :—

Coats.	
Superfine French Cloth FROCK AND DRESS COATS, lined throughout with satin and fine serge, worth from $30 to $45,	$15 to $20
Fine Cloth Frock Coats,	8 to 14
An endless variety of Business Coats, made from Cloths, Cassimeres, Drillings, Marseilles, Pongees, Grass Cloths, Alpacas, &c., of every colour and shade,	0.50 to 10
Pants.	
Extra Fine Black French Doeskin, (beautifully made)	$5 to $7
Inferior grades, do. do.	2 to 5
Fancy Cassimeres of every imaginable description,	$1.50 to 6
SUMMER PANTALOONS, comprising over five thousand different patterns,	1 to 3
Vests.	
By the thousand, made of rich Silks, Satins, Cashmere, Bombazines, &c., &c. Also an immense variety of plain and Fancy Marseilles,	$0.50 to $4

Complete Summer Suits, $3.50.

☞ The Custom Department is replete with choice Cloths, Cassimeres, Vestings, Drillings, &c., under the charge of professional Cutters, ready to fashion them out at the *shortest notice.* my24-3m

WANTS.

TEACHER.—A GENTLEMAN WHO HAS HAD EXPERIENCE in teaching, and who is now disengaged, desires to take charge of a school in the country. Address S. S. RANDALL, Esq., Superintendent City Schools, New York. 1t

A CANDIDATE FOR HOLY ORDERS, WHO wishes to obtain a situation as Teacher in a School, or Tutor in a family, would be glad to hear of any such opening. Address "CANDIDATE," at this Office. au9-3t

GOVERNESS.—A YOUNG LADY WHO INSTRUCTS in Music, French, and English, desires a situation as Governess, and, if necessary, to assist the lady in housekeeping. Can offer the best references as to capability, &c. A Southern engagement preferred. Address, with particulars, "Governess," Churchman Office, New York. jy26-tf

A GENTLEMAN, CANDIDATE FOR ORDERS, who has had great experience in teaching, is desirous of procuring a situation as Teacher in a private family or school in the Southern States. He is a graduate of an English University, and having resided for years in France, is able to teach the French language. The best references will be furnished. Address "OWEN," Columbia, South Carolina. jy19 8t

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman,* Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

WHAT AMERICANS THINK OF THE WAR. THE UNHOLY ALLIANCE. An American View of the War in the East. By W. G. DIX. Being a fair and impartial criticism on the principles and policies of the Eastern Question, with an especial reference to the point on which side this country should stand in the struggle. 12mo., 257 pp. Cloth, $1 ; paper, 75 cts. This valuable and interesting work will be sent by mail on receipt of the above sums. Just published by

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HEART AND HOME TRUTHS, BEING SELF-musings upon the Divine Will. By Rev. R. WHITINGHAM, JR. One vol. 12 mo., 200 pp. Price 75 cents.

PUDNEY & RUSSELL, Publishers,
au9-4t 79 John street.

SPECIAL NOTICE TO TEACHERS AND PROFESSORS.—NATIONAL SERIES OF STANDARD SCHOOL BOOKS.—The following new Works and new editions are commended to the attention of Teachers and friends of Education :

Davies' Primary Arithmetic (Revised Edition).	$0 15
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NATIONAL GEOGRAPHICAL SERIES. 3 Nos.	
Monteith's First Lessons in Geography. Part 1.	0 25
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" " " 8vo.	1 50
Zachos' New American Speaker	0 75
Willard's History of the United States, (small)	0 75
" " " (8vo.)	1 50
Willard's Universal History	1 50
" Guide and Map of Time	1 25

IN PRESS.

The following works are in press, and will be published very soon :
Mahan's System of Logic.
The Word Builder. By R. G. Parker. Ready Sept. 1.
Bartlett's College Astronomy. Ready Sept. 1.
Davies' Cyclopedia of Mathematics. Ready August 20.

Teachers, School Superintendents, and Boards of Education, desiring copies of any of the text-books belonging to the National Series, *for examination,* with reference to introduction into their schools, will receive the same by mail or otherwise, by remitting *one-half* the annexed prices.

The most liberal terms will be made for the first introduction of any of the Educational Text Books belonging to the above Series.

Any information in relation to the above, and all communications, will receive prompt attention, by addressing the publishers,

A. S. BARNES & CO.
51 & 53 John street, New York.

New York, Aug. 1. au9-2t

THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY PUDNEY & RUSSELL, 79 John street, New York.

THE END OF CONTROVERSY, CONTROVERTED, by Bishop HOPKINS, of Vermont. This is now universally acknowledged to be *the* answer to Milner's End of Controversy, the most popular proselyting book ever circulated by the Romanists. Bishop Hopkins's work is intensely interesting, contains a complete epitome of Church History, showing the causes and the necessity of the Reformation ; and exposes the frauds and refutes the arrogant claims of Rome in so masterly a manner that his book cannot but become a STANDARD with all true Protestants.

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☞ Several good Agents wanted to circulate the above Works, to whom very liberal terms will be allowed.

my 17-3m

SHOULD BE IN EVERY FAMILY, LIBRARY, AND SCHOOL.—THE FRANKLIN GLOBES.—We solicit the attention of the Trade to the Franklin Globes, manufactured by us. We claim for them the superiority over other Globes for the following reasons :

They are made by an entirely new and improved process.
They are much stronger than other globes.
They are warranted against cracking.
They give the latest changes and divisions.
They are sold at lower prices than other globes.
They are put up in attractive and ornamental metallic bronze frames, (far superior in taste and durability to the old style of wood frames,) and are packed in neat cases, suitable to preserve them in the school room.

A descriptive Catalogue, with styles and prices, will be seen on application to the manufacturers.

MERRIAM, MOORE, & Co.,
Globe Manufacturers, Troy, N.Y.

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